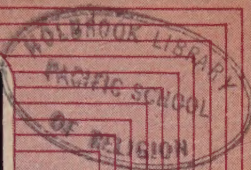


the Chaplain



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THOUGHT-STARTERS • QUOTES • ILLUSTRATIONS
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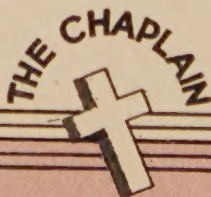
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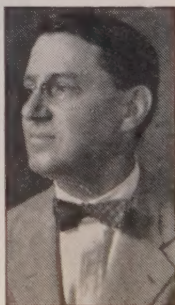
- Need of international laws. Acts of aggression must be defined before UNO can exercise controls

The Peace of Nations

By GEORGE A. FINCH

(Director, Division of International Law, Carnegie Endowment for International Peace)

THE modern states system under which we live, composed theoretically at least of a community of states each independent within its own borders and limited in its external relations with other states only by such customary rules of international intercourse and conventional commitments as have received its consent either tacitly or explicitly, is about three hundred years old. It came into being as a matter of necessity upon the final break-up of the Holy Roman Empire in the middle of the seventeenth century. Its original members were the separate fragments of that former universal regime. For their internal governance, these states inherited the laws, customs and traditions of their former status. As independent members of a community of nations of which they had no previous experience, they were in a state of nature such as is supposed to have been the state of original man.



Whether or not there ever existed a primitive age when men lived at peace with one another according to the Golden Rule is debatable, but the theory received a serious setback by the conduct of the groups of men who, relying

upon their primitive instinct, formed the sovereign states that came into existence at the end of the Thirty Years' War. Here is the testimony of one competent witness, none other than the founder of modern international law, Hugo Grotius, who, in the *Prolegomena* of his great

work *De Jure Belli ac Pacis* wrote:

"Throughout the Christian world I observed a lack of restraint in relation to war, such as even barbarous races should be ashamed of; I observed that men rush to arms for slight causes, or no cause at all, and that when arms have once been taken up there is no longer any respect for law, divine or human; it is as if, in accordance with a general decree, frenzy had openly been let loose for the committing of all crimes."

I

The terrible events of the war just ended leave no doubt that the conditions described by Grotius three hundred years ago are still a part of our inheritance. The jurists and philosophers of every century have sought to control or abolish war. Grotius himself appealed to a common law of nations drawn from

the lessons of history. The fathers of the Christian Church sought the same end by appealing to the principles of morality and religion. Benjamin Franklin in 1780 expressed the yearnings of a war-torn world when he wrote: "We daily make great improvements in *Natural*, there is one I wish to see in *Moral* philosophy—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats."

Notwithstanding the admonitions of the best thinkers of the ages and in spite of treaties of perpetual peace, alliances, peace conferences, international courts of justice, pacts renouncing war and aggression, and leagues of nations, war has not only continued unabated but has increased in cruelty and destruction.

In 1910, Andrew Carnegie, after nearly a quarter of a century of personal effort to promote international peace, set aside an endowment "to hasten the abolition of international war, the foulest blot upon our civilization." Mr. Carnegie had been a delegate to the first Pan American Conference at Washington in 1889, which adopted a treaty of arbitration with an accompanying resolution outlawing military conquest. He was an ardent advocate of arbitration treaties between the United States and Great Britain and other Great Powers. When the Peace Conference at The Hague, called by the Czar of Russia in 1899, created a Permanent Court of Arbitration, Mr. Carnegie provided it with a court house and library now known as the Peace Palace at The Hague. On January 1, 1907, he donated

the magnificent home of the Pan American Union in Washington which he called the American Temple of Peace, and in the following year, he provided a building for the Central American Court of Justice in Costa Rica and duplicated the gift when it was destroyed by earthquake in 1910. During the Second Peace Conference at The Hague in 1907, Mr. Carnegie urged personally in a visit to Kaiser Wilhelm of Germany that he take the lead in establishing a league of nations. Mr. Carnegie's own ideas as to the nature and functions of such a league were expressed in an address which he delivered during the dedication of the Peace Palace at The Hague in August, 1907, as follows: "I submit that the only measure required today for the maintenance of world peace is an agreement between three or four of the leading civilized powers (and as many more as desire to join—the more the better) pledged to co-operate against disturbers of world peace, should such arise, which would scarcely be possible, however, in face of the partnership agreement suggested."

II

At San Francisco on June 26, 1945, some fifty members of the United Nations signed a charter, the primary purpose of which is to maintain international peace and suppress international aggression. This charter has now been duly ratified and the United Nations are proceeding to put it into effect. The nucleus of the charter is a Security Council dominated by the five Great Powers who have the pri-

mary responsibility for the maintenance of peace and the suppression of aggression. In this respect, the United Nations Charter corresponds precisely to the agreement between leading powers pledged to co-operate against disturbers of world peace as proposed by Mr. Carnegie in 1907.

III

In the realm of international relations the twentieth century presents a curious paradox. Scientific advances have made the whole world easily and quickly accessible for commercial intercourse and industrial development, for travel, education, and the diffusion of knowledge of the cultures and institutions of the many and various peoples who inhabit the earth. The customary rules of conduct between and among nations in time of peace have been continuously implemented to keep abreast of our dynamic times by the multiplication of treaties both bilateral and multilateral covering every phase of the interdependence of peoples in the modern world. Yet notwithstanding all this development in peaceful international co-operation, the first half of the century has been marked by the greatest and most shocking of wars in history alternating with the most serious efforts of all times to control and prevent war.

The first requisite of every civil society, beginning with the crudest and progressing through the ages to the most civilized, is to safeguard the public peace in order to assure the security of its members. When, however, we step beyond national

boundaries, we find the community of states is totally deficient in means of preventing or punishing breaches of the international peace as such. Our modern world with all of its advance in other respects is juridically impotent to preserve its own existence except by the feudal methods of self-redress discarded centuries ago in the evolution of national societies. Hence the policy of the Great Powers to build armaments and form alliances to protect what they have, and their cries for security of every small and threatened state. This deficiency in the development of the law of the international community is a fundamental structural weakness upon which it will never be possible to build a world based upon law and order. The threats to the continuance of our civilization become more and more dangerous in their ruthless and devastating character of every recurring war.

The universal denunciation of aggression by our leaders reflecting the anguish in the hearts of their peoples make it clear that the most pressing and vital international problem of the future is the prevention of aggression by legal precept and organized procedure. Unfortunately, the United Nations Charter does not define aggression. Attempts to insert such a definition were resisted by the Great Powers including the United States. Every act of international violence must be brought before the Security Council to determine whether it constitutes aggression and in that decision each of the five Great Powers has a right of veto so that unless those powers are unanimous in their judgment, the United Na-

Welcome to Dr. Joseph C. Hazen

THE first of the year, Dr. Joseph C. Hazen assumed his official responsibilities as Acting Director of the General Commission. He is a native of Pennsylvania, was graduated from Bucknell University and holds advanced degrees from the University of Chicago. He was ordained to the ministry of the Baptist Church in 1903 and after serving important churches in Illinois, Wisconsin and New Jersey was elected Corresponding Secretary of the Northern Baptist Convention in 1940. He is widely known because of his leadership in interdenominational and interracial movements.

The committee which has been authorized to select a Director has requested Dr. Hazen to serve until such time as a permanent successor to Bishop Lee is found. Having for years been a member of the General Commission and having long served upon its Executive Committee, Dr. Hazen is familiar with the character of service that the General Commission seeks to offer. He has accepted the position with some reluctance due to other pressing official duties. This does not mean, however, that he will in the slightest degree allow the interests of the General Commission to be neglected. Since he is a trained executive and an advocate of co-operation among all religious bodies, he is in complete sympathy with all that the General Commission seeks to accomplish. He has the confidence of the entire membership as he enters upon this work.

tions may never be able to determine that an act of aggression has been committed.

The arguments against defining aggression at San Francisco were specious. Soviet Russia in the early thirties formulated specific definitions in treaties with all of its neighbors except China and Japan. All of the American Republics have declared aggression to be a crime against the human species, and in the Act of Chapultepec signed at Mexico City in March, 1945, defined it as every attack of a state against the territory, sovereignty or political independence of an American State, and especially any invasion trespassing boundaries established by treaty. The advent of the atomic bomb and other mechanical weapons of instantaneous mass destruction would seem to make it impera-

tive that the United Nations adopt some definition of aggression in advance of the act, the commission of which will be followed by prompt and certain punishment not subject to the veto of any guilty member or other nation. To wait until after an atomic bomb is dropped to define the act of aggression may be too late.

These suggestions are not novel or visionary. Nearly a century ago, a great English jurist, Sir Robert Phillimore, wrote:

"In the great community of the world, in the society of societies, states are placed in relations with each other, as individuals are with each other in the particular society to which they belong. . . . As it is ordained by God that the individual man should attain to the full development of his faculties through his intercourse with other men, and that

so a people should be formed, so it is divinely appointed that each individual society should reach that degree of perfection of which it is capable, through its intercourse with other societies. To move, and live, and have its being in the great community of nations is as much the normal condition of a single nation as to live in a social state is the normal condition of a single man.

"From the nature then of states, as from the nature of individuals, certain rights and obligations towards each other necessarily spring; these are defined and governed by certain laws. These are the laws which form the bond of justice between nations, and which are the subject of international jurisprudence, and the science of the international lawyer.

"To clothe with reality the abstract idea of justice, to secure by law within its own territories the maintenance of right against aggression of the individual wrong-doer, is the primary object of the state, the great duty of each separate society. To secure by law, throughout the world, the maintenance of right against the aggression of the national wrong-doer, is the primary object of the commonwealth of states, and the great duty of the society of societies. Obedience to the law is as necessary for the liberty of states as it is for the liberty of individuals."

Again after the outbreak of the first World War with its disregard of the rights of nations, Elihu Root, one of our greatest Secretaries of State and legal thinkers, declared in 1915: "A radical change in the attitude of nations toward violations of law is necessary. . . . Threats to the peace and order of the community of nations must be deemed a violation of the right of every civilized nation to have the law maintained and a legal injury to every nation. . . . Rules may be so framed that a policy of aggression cannot be worked out except

through open violation of law which will meet the protest and condemnation of the world at large, backed by whatever means shall have been devised for law enforcement."

The United Nations will be equipped with an international police force to carry out the decisions of the Security Council. The Council is, however, a political and not a law-making body. One of the first steps of the new organization should be to enact a rule of law on the subject of aggression for the guidance of the Security Council and not subject to its veto. If the Security Council is not competent to make decisions on this question as a legal problem, its functions in this respect should be transferred to the International Court of Justice as the principal judicial organ of the United Nations.

The United Nations by entering into binding legal obligations to maintain peace and suppress aggressions implemented by sanctions and means of effectuating such obligations will provide the primary requisite for the continuous development of the international community in peace and security. This will be vitally essential to the eventual accomplishment of the other purposes of the United Nations: that is, to develop friendly relations between nations, to achieve international co-operation in the solution of international economic, social and other humanitarian problems, and to afford a center for harmonizing the actions of nations in the achievement of these common ends.

- "He is not here: for he is risen."—Matthew 28:6

God's Eternal Yes

By OSCAR F. BLACKWELDER, D.D.

(Minister Lutheran Church of the Reformation, Washington, D. C.)

EASTER has been named "Earth's Gladdest Day." And so it is! Men only are glad when their sharpest hungers and highest dreams find possible fulfillment. That is the meaning of this resurrection day.

This Easter, loved ones whose sons sleep in distant soils are asking through tear-washed eyes, "Where is my boy?" What the angel said at the tomb of Jesus on that first Easter morning is the longed-for word at every boy's grave around the world, "He is not here: for he is risen."

A company of us were visiting an American cemetery in France. We were driven to shelter by a heavy rainstorm. When the sky cleared, the finest of rainbows spanned that field of white crosses and a voice seemed to say: "Beauty still lives above the tragedies of life. I am this beauty made personal. I have overcome the world."

So Easter is God's answer to man's toughest questions: "If a man die, shall he live again? . . . Is there anything of permanent meaning in a good man's suffering? . . . Is life worth living for the average man?" Easter is God's eternal yes to all mankind.



Consider, first, the basic question of life: *Can we find a reliable God to trust in?* Easter is God's eternal yes. The resurrection is the most graphic description of the character of the God we can trust. To talk of the Fatherhood of God who brings children into the world only to destroy

them at the end is absurd. If God exists at all, he must care for his creation and if he be a God of love, he must care for the crown of his creation—human life. He must answer our front-page question: Are those we care for most at the mercy of the things we care for least? If they be, then life is a blind alley, the spirit of adventure is squeezed out, the final experience is a foregone conclusion in the negative, the dice are loaded against us, there is no open door, God is not love. But, in the words of a modern man of scientific letters, "I will not believe it is given to man to have thoughts, nobler or loftier than the real truth of things." And what does a man want to believe? Easter assures us that God is the conservator of all lasting values, that nothing Christ-like in us will be lost, that he is worthy of our trust.

Not only is Easter at the center

of our idea of God but it is also at the heart of the Christian doctrine of man. *Is life worth living in the face of such loss of life as the war years have brought?* Easter is God's eternal yes. What, then, is the Easter concept of mankind? "They are the children of God, being the children of the Resurrection" (Luke 20:36).

I

For many of us the most triumphant line in the Apostles' Creed fairly shouts, "I believe in the resurrection of the body." What can that mean? One answers according to his own proportion of faith. Hungry, broken, lonely, yearning spirits of every clan, creed and civilization have believed in some level of future existence. Jesus did not have to come to teach that.

Ancient men of philosophy had taught the immortality of the soul. Jesus clothed that abstract doctrine with personality. He made faith in it more possible and personal. But, much beyond that, he brought something distinctive, fresh and deeply new. He demonstrated the resurrection of the body. That surely does not mean that our dull, drab, perhaps crippled, life shall be endlessly continued. Something new and different shall come. He shows that we may anticipate no shadowy existence but shall be substantially and actively alive. That seems to mean this immortal soul of man shall be given power to clothe itself with a body suited to its new existence when this earthly frame has crumbled in the dust. It means the permanence of

personality. If we shall live yonder, it is the most compelling reason for living now. Man gets his vocation out of his destiny.

Thus Easter is at the center of the age-old problem and battle of wits: What is the good life?

Finding, following, keeping, struggling,

Is he sure to bless?

Saints, apostles, prophets, martyrs

Answer, Yes.

And their "Yes" is only the echo of God's eternal yes.

A former cabinet member is credited with the moving confession, "The only miracle I care about is the Resurrection. If we live again, we certainly have reason for living now." And he's right! The good life means weaving now the quality with which we will spend the ages.

Easter cracks the door between the here and yonder and lets life's golden meaning shine through. It lights up the purpose of our most common days; it heightens our most menial tasks; it turns drudgery into divinity and a blind alley into a mountain trail. "While we travel through the shadows in the valley there is sunshine on the hills."

If a man lives as though he were not going to die, his character and work rise. Let him live as though death ends all and the deepest motives for the good life grow dim. So the bantered question, "Where are the dead?" becomes God's business, while, "Who are the dead?" remains man's question. A dead man is one who does not choose the good life. Here, then, is the trademark of a man above an animal. Here is the story of "when a man's a man"; his privilege of choice, his

sense of God, his freedom of the will, the moral law in his soul, his faith in the future life.

And Easter answers a question both in- and outsiders ponder now: *Can the church win through?* Easter is God's eternal yes. Easter explains the persistence of the church, not as an organization but as an invisible fellowship including all who love Christ. This fellowship, built not around a memory but about a living Presence, evidences the truth of that first Easter Day, "He is not here: for he is risen." The church exists only because Christ lives.

II

Indeed, except for the Resurrection, Jesus himself would be only a memory and the church's fellowship would resemble the government archives or national museum. Without Easter, Jesus would be only another of the martyrs with whom the pages of history are filled, but for the majority of whom, at their passing, mankind didn't miss a pulsebeat. Even the most casual person seems to sense that the death of Jesus is not final. He didn't die that way. And so modern men and women come to him not because of what it is recorded he did for their ancestors, but because of what he is doing with people today. His peculiar power over

folks living now, sufficient to change their character and total sense of direction, is the evidence of the truthfulness of the Easter morning word, "He is risen."

The church, therefore, can win through now only when the fellowship witnesses to a living Presence as the master secret it has found in life. Jesus did not send out his followers primarily to tell a story or recite a history, but to be witnesses of a power they had found in him.

"He is not here: for he is risen." Christ lives. He himself is God's eternal yes. Those who have discovered in him life's master secret, those whose firmest aim is to spend much time in his company, endeavoring to know his mind and be the instruments of his light and power, may become the channels through which he lives today in difficult situations and in every type of human experience. Men who crave fellowship with the divinity that shapes their ends may find it in Christ. When they do, the glint of the eternal is about them, and they can dramatize that which is imperishable. They can be the custodians of those things which will not die, symbolizing the Christian faith to the present hour.

(From *Divine Invasion*, Lenten Sermons for 1946, United Lutheran Publishing House. Used by permission.)

© JAMES PARTON quoted Daniel Webster as saying late in life: "Many of the ministers of the present day take their text from St. Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel, saying: 'You are mortal! Your probation is brief; your work must be done speedily; you are immortal too!' When I am thus admonished, I have no disposition to muse or sleep."

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

Lord, reform thy world, beginning with me.—Quoted by *Franklin D. Roosevelt*

When I was a boy fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one I was astonished at how much the old man had learned in seven years.

—*Mark Twain*

We have committed the Golden Rule to memory; let us now commit it to life.

—*Edwin Markham*

People are lonely because they build walls instead of bridges.

—*Joseph Fort Newton*

An ounce of enterprise is worth a pound of privilege.

—*Frederick R. Marvin*

The dictators always look good until the last five minutes.

—*Jan Masaryk*

The generality of people much prefer the existence of a problem which they cannot explain, to an explanation of it which they cannot understand.

—*Charles G. Dawes*

The first sign of success used to be that they put me off the team.

—*Stephen Leacock*

If there is anything that the whole people cannot entrust to anyone but themselves, that thing is the preservation and the perpetuity of their liberty and their institutions.

—*Abraham Lincoln*

Our country, right or wrong. When right to be kept right; when wrong, to be put right.

—*Carl Schurz*

The first casualty when war comes is truth.

—*Hiram Johnson*

Nations that take up the sword shall perish by the taxes.

—(Unknown)

I think nothing so adds to the happiness of the surroundings as for a sick man to take his medicine cheerfully.

—*Senator H. W. Blair*

Those who cross the seas change their skies but not their hearts.

—(Unknown)

You can't hit a home run by bunting. You have to step up there and take your cut at the ball.

—*General Eisenhower*

A good scare is worth more to a man than good advice.

—*E. W. Howe*

Chickens have no rights when the hawks are around.

The most sensitive nerve in the human body is the one leading to the pocketbook.

—(Unknown)

If we do not solve the problem of war, it will not long matter to any of us what other problems are solved.

—*Senator Howard J. McMurtry*

Some people look so long before they leap, they never leap at all.

—(Unknown)

Unless man has the wit and the grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace.

—*Francis B. Saypol*

Whom the gods destroy, they first make powerful.

—(Unknown)

The Chairman of the General Commission gives his impressions of a recent visit to Germany

Outlook for Religion in Germany

As told by BISHOP HENRY KNOX SHERRILL to the Acting Editor

BISHOP SHERRILL began by saying that he could hardly believe that two weeks ago on that very day he had been in Berlin. This tug with a sense of location arose not from inexperience with the swift means of transportation, for he had visited by plane our armed forces in Alaska and once before the European Theater of Operations. The difficulty arose not from distance but from the difference between memories of Berlin with the marks of demolition along her streets and of defeat upon her citizens, and the sight of New York City unbombed and her citizens in joyous Christmas mood.

After a brief statement of the purpose of the visitation to Germany of the delegation of which Bishop G. Bromley Oxnam, President of the Federal Council of the Churches of Christ in America and Dr. Franklin C. Fry, President of the United Lutheran Church in America, were members, Bishop Sherrill was ready to answer questions about his experiences between Thanksgiving Day, when he left America, and December 11, when he returned.

Asked what impressed him most



during this mission of representatives of united American Protestantism to the churches in Germany, the Bishop had a quick answer. He said: "I was most impressed with the character of the leaders of the German churches. I could not forget that only one or two of those whom I met had

not been in concentration camps or had been under some form of arrest for maintaining their faith." In support of his belief that German Protestants are loyal to their spiritual leaders, the Bishop recalled a service conducted by Pastor Martin Niemoller. He described the great congregation with worshipers standing in the aisles of the hall and with hundreds turned away. He mentioned other valiant pastors now enrolled in the Evangelical Church in Germany toward whom a disillusioned people turn eagerly for leadership along paths of peace and spiritual restoration.

I

In reply to our inquiry as to Germany's most urgent need, Bishop Sherrill dwelt upon the renewal of world contacts. He said: "Germany reminds me of a closed and poison-

ous room. Fresh currents of revitalizing air must be allowed to blow through to replace the miasmatic atmosphere of Nazism. Germans need to become acquainted with the world beyond their borders." He then described how the lack of religious literature is preventing this. Paper stock is scarce and many of the printing presses have been destroyed with the result that multitudes are without the encouraging knowledge of the spiritual movements throughout the world.

Bishop Sherrill spoke of the attitude of German youth toward the churches. The position of the German Church on the Stuttgart Declaration of Germany's guilt has aroused the opposition of many of the young people. "On the other hand," said the Bishop, "we were told that there are large groups of youth who consider themselves more Christian than even such fine leaders of the present church as Bishop Theophil Wurm and others." There was a note of hopefulness on the prospect of a swing toward the Church of the youthful element who had become most deeply Nazified.

II

It was for immediate relief in the form of clothing and fuel that Bishop Sherrill expressed deep concern. He said: "There are several Germanys. First, there is bombed Germany. There people live in cellars often with neither coal nor stoves. The situation is truly tragic, for in spite of every precaution there is bound to be a heavy toll of death caused by the ravages of pneumonia and diph-

theria." He then spoke of a second Germany which comprises the more favored rural communities. In addition there are the Germanys of the various occupied zones. It is because of different degrees of suffering occasioned by location that a diversity of reports come out of Germany. Of the food situation he quoted General L. D. Clay as saying that 500,000 tons of the United States' food will insure a 1,550 calorie-content diet for every German in the American Zone, including 3,000,000 refugees. While this will not insure a full or a well-balanced diet, it will prevent mass starvation.

III

According to Bishop Sherrill one of the most menacing problems confronting Germany is the expulsion of perhaps 10,000,000 Germans from Czechoslovakia, East Prussia and other countries once under the Reich. Of this situation he said: "This enforced migration of elderly and infirm people along with little children, is a pitiable sight. It is difficult to understand this eviction from their former homes of these thinly clad, undernourished Germans who without medical attention are perishing along the way by the thousands. The survivors come streaming across the borders into a land where there are no provisions."

The Bishop described his impressions during a session of the trial of the war criminals at Nuremberg. "Why," he said, "I actually had to pinch myself to realize that I was looking at Goering, Hess, Keitel and the others so responsible for the war."

Bishop Sherrill chuckled as he related an incident that occurred while riding through the bombed streets of Berlin. Pastor Gruber said to him, "After all, Hitler was right." "What do you mean?" asked the Bishop. "Well, Hitler said, 'Give me ten years and you won't know Berlin.' Now have a look," continued the pastor, "and they say that Hitler wasn't a prophet."

IV

Bishop Sherrill then reviewed the purpose of the mission. It had gone to gain first-hand information concerning the state of religion in Germany, to promote the Christian fellowship between the churches of the two countries which had been interrupted by war and to discuss some means of American participation in spiritual rehabilitation and the problem of relief.

As an observer of Germany both at war and in peace, he was not inclined to dismiss the guilt of evil leaders and their followers who had imposed such sufferings upon the people. Concerning the future, however, he said: "There will be need for great wisdom, unwearied patience and Christian understanding, if Germany is to be made a member of the family of nations which is essential to enduring world peace."

The Bishop did not impress one as do some travelers who after a brief sojourn, return with a complete remedy for the ills of other lands. However, he was quite definite in maintaining that the only nostrum for the recovery of Germany will be the application of the principles of the Gospel.

Greetings to Chaplains



QUITE unexpectedly at the meeting of the Executive Committee of the General Commission last December, the committee appointed to select a successor to Bishop Edwin F. Lee requested me to serve as the Acting Director. Because of other official duties I might have declined this honor. This temporary service, however, will afford me an opportunity of closer association with chaplains in whose service I have had a life-long interest.

I need not assure you that the praise of our Protestant chaplains is upon the lips of the members of all communions affiliated with the General Commission. If it were possible even fuller praise would arise from the hearts of millions of service men to whom such faithful spiritual ministration has been extended by our chaplains. My expression is only a fragment of a great chorus of thanksgiving to all the churches that have given their ministers to serve the country, and to the chaplains themselves who have written so fine a chapter in the record of this war.—JOSEPH C. HAZEN

- A member of Congress and the General Commission submits a proposal

Time for a Department of Peace

By REPRESENTATIVE JENNINGS RANDOLPH

(West Virginia)

I FEEL that the time has come and perhaps it is long overdue, when in the Cabinet of the United States we should have a secretary who would be definitely charged with the leadership of the United States of America in connection with the formulation of policies for peace. In compliance with my conviction, last June I introduced H. R. 3628, a bill to create a Department of Peace. The bill on which the House Committee has held hearings is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That (a) there shall be at the seat of the Government an executive department to be known as the Department of Peace, at the head of which shall be a Secretary of Peace, who shall be appointed by the President, by and with the advice and consent of the Senate, and who shall receive compensation at the rate of \$15,000 per annum." The bill further provides for an Under Secretary of Peace similarly appointed.

Section II reads: "The Secretary of Peace shall have the duty—

"(a) Of formulating and publicizing educational programs for promoting better understanding of the other peoples of the world and better under-



standing of the fundamental principles of international relations and of co-operation among nations;

"(b) Of encouraging the interchange of ideas and persons between colleges, churches, civic organizations, and other institutions, organizations, and groups in the United States

on the one hand, and other similar institutions, organizations, and groups in other countries, on the other hand and

"(c) Of assisting educational institutions and religious organizations in the United States in formulating educational programs dealing with international relations, international co-operation, and the problems of peace."

I certainly have a very strong feeling that there is no reason to have conflict between a Department of Peace and the State Department. I think the State Department is charged with many duties that would not come under the scope of the Secretary of Peace. The trade relations and the structure which the Secretary of State heads involving matters of diplomacy between countries and with any number of subjects, I do not believe would be the proper function of a Secretary of Peace.

I feel that just now there is a need more urgent than ever before, for

the Committee on Foreign Affairs to focus its eyes on our own government structure. A special place where men are charged with jurisdiction would fall in a Department of Peace rather than in the War and Navy Departments or State Department.

We are living in a world where distances have shrunk to such a degree that by means of planes, within approximately 50 hours from the time we leave our country we are in contact with people in any other part of the earth. Because it is absolutely necessary that we realize that the barriers that formerly kept people apart are gone, it is my personal feeling that it is utter folly to believe that we can keep secret the atomic bomb and other defensive warfare. This would raise a suspicion among other countries and cause them to develop substitutes which will be just as deadly and perhaps more so.

Because the nations now are seeking to live as one family, does not take away my responsibility to work for the defense of this nation. Rather I feel that we are living in a new world and if America does not take the leadership of keeping the peoples of the world together, utter chaos is going to result. It is my hope that America may assume this leadership in effective machinery for the continuing program to eliminate war.

Not only has David Lawrence, the

columnist and student of public affairs, endorsed the proposals in H.R. 3628 but he has cited others with similar convictions. He says: "Senator Wiley of Wisconsin, Republican, had a good idea about this and made a speech about it in the Senate a year ago. He suggested that a department of peace be established, to concentrate and specialize on the maintenance of peace. Nothing came of it because at the time America was engrossed in war. Now the United Nations has set up an organization and the time has come for America to take the lead in establishing a special department of government to carry on the all-important work of our participation in such a league."

It is necessary that we seek to cooperate with other nations toward the end that world aggression be ended and that fair international relationships be established on a permanent basis along with a good neighbor policy.

There must be a Christian basis for peace. We are perhaps guilty of not fully practicing the religion which we profess. We must be ready to conquer the dark forces working to bring a spiritual depression to the world. Victory begins in the heart. We are in real danger of being ill-equipped morally to meet the issues of peace. Christians can and should lead the way to an end of war—built on the never-dying doctrines of the Christ.



♾ MEN CANNOT LOVE or respect their fellowmen or themselves, or create peaceful and stable societies, except as they worship the divinity of life. If life be but a struggle of nations, classes, races and individuals for survival, then life is a jungle and the laws of the jungle will prevail. But it will not be a simple jungle of beasts, but an awful jungle of superbeasts endowed with power to create the most monstrous instruments of destruction—superbeasts with superbrains and no souls.

—DOROTHY THOMPSON

- An observer returns from a globe-girdling trip. to praise chaplains and point their value to the churches

Highlights and Observations

By ALFRED CARPENTER

(Superintendent of Camp Work, Southern Baptist Convention)

MY recent itinerary carried me to 157 military units. I traveled 32,750 miles by air through North Africa, Egypt, Iran, India, Burma, China, the Philippines, Japan, Korea, the islands of Okinawa, Guam and Hawaii. After conducting 54 conferences for chaplains with 714 attending, conferring with numerous Christian civilians, commanding officers and interviewing hundreds of service personnel, I have been invited to give an account of my experiences.



To the conferences, chaplains of all faiths were invited. This plan was highly approved and produced valuable results, especially in the discussion or conference periods. Attending these meetings also were Red Cross workers, medics, missionaries, UNNRA representatives, military government officials, commanding officers, news reporters, native Christians, chaplains' assistants and others. No time was consumed with routine matters or problems of administration. The interest of all conferences centered in the chaplain's return to civilian ministry, his contribution to the church, what congregations would expect of returning chaplains, and

what channels or programs of relocation were available to him. Some forty-five leading questions touching these problems were general to all conferences.

HIGHLIGHTS: Where facilities and time were available, the chaplains' banquets were outstanding features. Larger attendances were at Calcutta and Hastings Mills, thanks to Chaplain Patrick E. Nolan; at Kunming, thanks to Chaplain Mert Melvin Lampson; at Shanghai, thanks to Chaplain Charles Egbert Neff; at Manila, thanks to Navy Chaplain Harold G. Sanders; on Okinawa, thanks to Chaplain Matthew J. Crosson; and at Tokyo, thanks to Chaplain Edward J. Lambert.

It was an unusual experience and privilege to confer with commanding officers in the different theaters of operations, especially those with responsibility of military government. All expressed a real concern about the religious life of the people. They were outspoken in their appreciation of the chaplains' contribution to public relations as ambassadors of good will, working among the civilians. Their influence upon religious leaders is profitable from many angles.

The Saturday night GI Gospel Hour and the Sunday night Youth for Christ Movement are promoted by our military personnel and carry pronounced influence in the West Pacific Theater. I attended two of these meetings in Manila. Each was largely attended, deeply spiritual, and definitely constructive.

Some highlights never to be forgotten are the following: Tea in the home of Generalissimo and Madame Chiang Kai-shek in company with Deputy Theater Chaplain W. A. Coates; a luncheon planned by Chaplain Charles E. Neff at the Navy "Y" in Shanghai, attended by civilian leaders of the city, and another given by the Bankers' Club in Shanghai at which the Christian leaders of the city were present. In the midst of destroyed Tokyo, lengthy interviews with Dr. T. Kagawa and Dr. I Cheba were refreshing to the soul.

OBSERVATIONS: An overall picture of work in these theaters reveals that the chaplains are performing an effective spiritual ministry

within the armed forces. Their varied services "beyond the point of duty" cover a vast field.

I found the spirit of the chaplains on the whole to be excellent. An aggressive, forward-looking attitude prevails. Of course, some chaplains are tired and worn out with energies burned up to the point of discouragement. These isolated cases have good reason for being in this condition. They need encouragement and above all, release from duty. To criticize or censure these men after they have been through so much would be the part of a traitor.

A commendable spirit of co-operation exists between branches of the services, such as the S.O.S. or A.A.F. chaplains in assisting to provide for spots where shortages of chaplains exist. In congested cities where our troops are bivouaced in downtown areas, our chaplains in co-operation with the civilian leaders have arranged ample places of worship.

I was quite surprised to learn



Dr. Alfred Carpenter, representative of the General Commission on Army and Navy Chaplains, addressing 24th Corps chaplains at the corps' headquarters overseas

that most chaplains have enjoyed an increased attendance at services since V-J Day. Extra services on week nights indicate that chaplains are on the alert to meet fluid conditions during demobilization.

I discovered that an appreciable number of chaplains had indicated a desire to remain in the service. Some are outstanding personalities with ranks that indicate their fitness for the chaplaincy. Practically all chaplains who have not obtained their degrees intend to re-enter seminaries for that purpose. Only a few plan to take refresher courses as such. After a brief rest they desire an active ministry.

My observation was that the majority of chaplains are opposed to compulsory military training during peacetime. Nevertheless they favor adequate military power to preserve our international commitments.

In forward areas fine fellowship exists among Christians, regardless either of the type of uniform or its absence, or under which flag the individual fought. A Christian experience seems to be a melting pot

for race prejudice, class distinction and other hatreds.

I have a deep conviction that each denomination should plan to utilize fully the missionary capabilities and assets of returning chaplains. They have something to contribute to the church home front that is vitally needed now. Chaplains should not hasten to return to pastorates or other local work, but rather should be available to a large number of churches over a period of from four to six months.

It is not alone a matter of what the denomination or church "can do for" the returning chaplain, but rather how can the denomination utilize the assets of the chaplain. No group of ministers has ever possessed the possibilities for informing and inspiring the church such as these chaplains. There was never a time in the history of our nation when the home front has needed a "refresher course" much as it does now. And our returning chaplains alone are prepared to render this service.

Life on the Right Side of Easter

TO LIVE ON the right side of Easter is to pass from death unto life. It is to live under the spell of immortality. And to see the difference, let us turn aside from the gloomy philosophers we have heard, and read a paragraph from a letter in which one of the bravest souls in the world, Scott the explorer, is writing from his tent in the Antarctic concerning his companion Dr. Edward Wilson:

"If this letter reaches you, Bill and I will have gone out together. We are very near it now, and I should like you to know how splendid he was at the end—everlastingly cheerful, and ready to sacrifice for others. Never a word of blame to me for leading him into this mess. His eyes have a comfortable blue look of hope, and his mind is peaceful in regarding himself as part of the great scheme of the Almighty."

—ERNEST MARSHALL HOWSE

- *Latest Chaplaincy Service moves through the "growing pains" period*

Destined for High Service

By CHAPLAIN EDMUND W. WEBER

(Assistant Director, Chaplaincy Service, Veterans Administration)

THE announcement of the establishment by the Veterans Administration of a Chaplaincy Service under central control and direction was hailed by church leaders everywhere as a definite indication that this important government agency recognized the important function of religion in the proper development or rehabilitation of an individual. Doubtless, the splendid record of achievement written by Army and Navy chaplains during the World War II provided the necessary impetus for the program.

If there were a few who were skeptical about the Chaplaincy Service receiving the attention it required to provide a really full and adequate spiritual ministry to this country's wounded war heroes, the past six months' period offers more than ample evidence to quiet all fears and doubts. While the remarkable progress made since June 15, 1945, is a result of the administrative and organizational genius of Chaplain Crawford W. Brown, the Director of the Chaplaincy Service, it still is true that the sound policies and procedures and the long-term goals and objectives adopted could not have been approved without the sympathetic understanding and personal interest in this program



on the part of General Omar N. Bradley, members of his staff and assistant administrators.

As of August 1, 1945, one full-time chaplain was authorized for each hospital with more than 500 patients. A recent directive authorizes one full-time chaplain for every hospital with 150 beds or more, and

such additional full-time or part-time chaplains as will be required to meet fully the spiritual needs of the patients. It is anticipated that the ratio of chaplains to the number of patients and domiciliary members at each installation will be approximately one full-time chaplain for each five hundred beds. Many chaplains know by experience the sense of frustration that comes upon them as they daily face the responsibility of bringing the comfort and hope of religion to so large a number of patients, realizing that the assigned mission can never be accomplished. The limited number of patients who will come under the direct spiritual care of each chaplain at Veterans Administration hospitals will assure that the difficult task involved in a highly specialized ministry of personal counselling on a spiritual level may be done in a thorough and efficient manner.

The organization of the central of-

fice has been approved and provides for four separate divisions: Personnel, Plans and Training, Technical Information and Special Projects Divisions. A Branch Chaplain and an Assistant Branch Chaplain will be assigned to each of the thirteen Branch headquarters.

It appears to be common knowledge, especially among chaplains, that a great many applications for appointment as chaplain in the Veterans Administration have been received. This is true and the only cause for regret is that not all applicants can be appointed for the compelling reason that position vacancies in so large a number simply do not exist. A number of appointments have been made.

In the near future, it is anticipated that approximately 150 additional appointments will be made. The denominational numerical strength, of course, is observed as a guide to maintain proper denominational balance.

The director and his staff have deliberately proceeded in a cautious and careful manner, at the same time avoiding every unnecessary delay, in the matter of selection of chaplains for appointment. It is likely that by the time this reaches the reader, applications now on file will have been placed into one of the following three groups and applicants notified of the action taken in each instance: (a) for immediate appointment, (b) for retention on file and consideration for possible future appointment, (c) for immediate unfavorable action.

It is anticipated that the present

development and expansion period of the Veterans Administration will carry to approximately 1965 when, it is estimated, 300,000 veterans will require hospitalization. If that estimate is correct, the Chaplaincy Service of the Veterans Administration will require the services of six hundred chaplains at that time, and the present program is geared to provide for this gradual increase. In view of that fact, it is hoped that chaplains with outstanding qualifications may continue to make application for appointment. While a chaplain cannot accept a Civil Service appointment before separation from the service, he can submit his application for appointment while still on duty in the Army or the Navy.

Present plans include the establishment of a Chaplain School, provisions for adequate worship facilities at all hospitals and the publication of a monthly bulletin for all chaplains.

In this initial period in the development of the Chaplaincy Service—the “growing pains” period—unavoidable delays occur at times by reason of a combination of factors that prevent immediate action even when in certain matters such is extremely desirable. Once the “child” has attained “manhood” and the full complement of chaplains is on duty, the Veterans Administration confidently believes that its Chaplaincy Service will merit a place alongside the Chaplain Corps of the Army and the Navy because of the high standard it will attain in its spiritual service to those who are deserving of the very best that a grateful nation can offer.

☉ THE MINISTER of today needs the courage of a lion, the skin of a hippopotamus, the endurance of a camel, the sagacity of an elephant, the patience of a donkey and as many lives as a cat. *Edgar De Witt Jones*

- For a "bright sky tomorrow"
mutual understanding is needed!

The World's Biggest Problem

By CHAPLAIN CHARLES E. BYRD

SINCE I have been in the Army I have become keenly aware of the fact that the church of tomorrow will consist largely of ex-chaplains and veterans. The observation has been made that in spite of the persistence of racial segregation and discrimination in the armed forces, race relations on the whole are more wholesome among the troops overseas than anywhere else and at any other time. During the critical times, men of all races fought, worked, played and worshiped together.



tunities of the GI Bill of Rights. Negroes should be encouraged to train for as many skills as possible because the more varied their occupational classification, the less tension there will be. They should be encouraged to become as active as possible, letting all know their interests in union and civic groups.

The nation needs to know the history of Negro culture. How many white Americans know that Negroes have a culture? Many think we came from savagery a few hundred years ago. Do they know that before the 17th century the records of the culture of men and nations make scant distinction between the activities of the Negro and the white? Skin color was not important. Do they know that many of the Pharaohs were Negroes, that St. Athanasius, author of the Nicene Creed, was a Negro, and that a negroid strain ran through the peoples who founded the great civilizations of Babylon and Egypt? Do they know that when the Caucasian speaks of the minority group, he is speaking of himself? The white man is oblivious of the fact that he is outnumbered three to one—seven hundred and forty million of other races.

Chaplains can do a good job educating the races toward better relationships. This can be done in sermons, lectures, round-table discussions and in other ways which the chaplain may devise. Both groups need a better understanding of each other. Negro soldiers who have white officers should become aware of the fact that an officer may be tough, not because he has colored troops but because he is a strict disciplinarian. It was demonstrated that white officers got along best when troops were on the defensive. This is inevitable because of the past experiences and environment of blatant discrimination and injustice.

The chaplains could help race relations by giving encouragement to the men to take advantage of the oppor-

The chaplain can play a big part in enlightening those who are unin-

formed about the Negro in today's world. Attention may be called to leading Negro educators, scientists and artists. He can point out that white and colored families work together peaceably in the Pioneer Homes in Elizabeth, N. J., in the John Hay Homes in Springfield, Ill., the Jane Addams House in Chicago, and the Richard Allen Homes in Philadelphia. The chaplain can help much in defining racial equality in terms of the opportunity to live in happiness by the same means that others achieve it. Too many people fear the bugaboo of inter-marriage. That presents no problem because the Negro is essentially interested in the opposite sex of his own race. Whether we approve or not, some of both sides will cross the line, for unless we are blind, we see what the past has been.

One wholesome aspect of the men in this war is that they are realistic in their attitude. There is not the fanatical idealism of the last war. The chaplains can help the troops put the realism on a sound basis. We know that this war was not a struggle between the "holy" and the "unholy," but between the bad and the worse. The Hebrews were not the chosen people because they were morally perfect, but because they were superior

to the other nations. So, too, with ourselves and our allies. Our sins stand out before us. The racial problem is surely one of them.

As demobilization continues chaplains will return to teaching, the pastorate, mission fields and to various other positions of spiritual and intellectual guidance. In any of these capacities the problem of racial understanding will face them. If they intend to return to the pastorate, they must now be thinking that the church of tomorrow will be served by the chaplains of today and will be supported by former service men and service women. The kind of church we are to have tomorrow is being determined by the kind of soldiers the chaplains are preparing today for membership in that church.

It should be made clear that a lasting and durable peace depends upon justice, love, respect for personality and brotherhood in the fullest sense. If as Christians we do not believe this we must of necessity abandon our basic democratic faith and Christian discipleship. We are aware as never before that individual and social institutions stand under the judgment of the God of history whose judgment demands the discarding of the doctrine of the "master race" in any form.

Man Must Choose

THE THING FOR US TO FEAR today is not the atom but the nature of man, lest he lose either his conscience or his humanity before the inherent mystery of things. Atomic science certifies this mystery. Its own laws condemn us to ultimate ignorance; but also to the eternal freedom of choice inherent in an indeterminate universe. No limits are set to our Promethean ingenuity, provided we remember that we are not Jove. We are not ants either; we can abolish warfare and mitigate man's inhumanity to man. But all this will take some doing. And we are in a strange new land.

—Excerpt from an editorial, *LIFE Magazine*

Your Class in Homiletics

☉ WHEN A PREACHER was accused of wandering from his subject, he replied: "Whether I stick to my subject or not, thank God I stick to my object, which is to bring men to Christ."

☉ BLUNT ADVICE from an unknown man in the pew: "Have short introductions. Do not spoil the appetite for dinner with too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Do not race your tongue and throttle your thoughts. Engine-driven wheels whirl fast on an icy track, but when loaded go slower. Do not confuse sound with sense. Powder is not shot and thunder is powerless. Preach the best to the smallest assemblies. Jesus preached to one woman at the well and she got all Samaria out to hear him the next time.

☉ SOME SERMONS should be preached for the preacher's self-improvement. Dean Willard L. Sperry as a young assistant once mustered the temerity to reprove his elderly colleague thus: "Here in this city where everybody is busy making and selling cotton cloth, I can't see the use to these people of your yearly sermon on astronomy." "My boy," replied the veteran preacher, "of course it is no use at all, but it greatly enlarges my idea of God."

☉ EDWARD T. TAYLOR was the "Sailor Preacher" of whom Dr. Henry W. Bellows wrote: "There was no pulpit in Boston around which the lovers of genius and eloquence gathered so often, or from such different quarters as that in the Bethel at the remote North End, Boston, where Father Taylor preached." Usually correct in speech, "Father" Taylor once floundered through a sentence after which he exclaimed, "I've lost my nominative case but I'm on my way to glory!" Hearers will overlook much in a preacher if he holds to the right direction.

☉ IT IS POSSIBLE to utter a kind of truth that does nobody any good. Sample: "It is not the heat, but the humidity."

☉ THE SOURCE is rather mundane, but to sermon preparation may be applied an observation also applied to secular writers: "Inspiration is mostly the application of the seat of the pants to the seat of the chair."

☉ RECENTLY a Senator in protesting the creation of a new committee reminded his colleagues that Noah's Ark never would have been built if it had been referred to a committee.

☉ THERE is sometimes the temptation to play safe on treating moral issues after the manner of the Milwaukee paper that recently printed this weather forecast: "Today a little colder and a little warmer than it was yesterday."



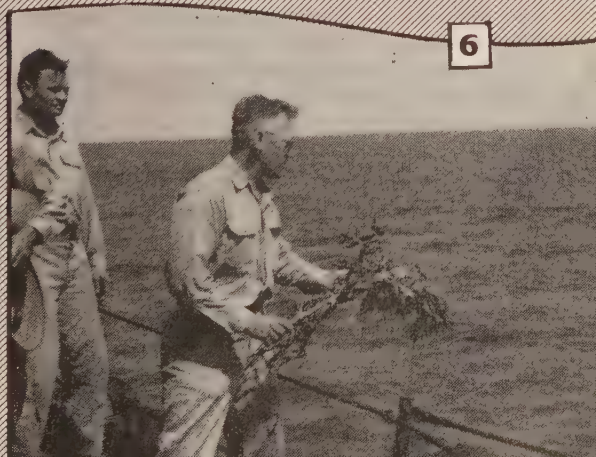
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(1) and (2) When Dr. Alfred Carpenter, representative of the General Commission on Army and Navy chaplains made his globe-encircling tour, he stopped at Okinawa and met with Army and Navy chaplains grouped in these photos. Dr. Carpenter is seated in the front row, center of both groups. (3) Bishop Edwin F. Lee (left) former director of the General Commission, Bishop Wm. R. Arnold (right) and Chief of Chaplains, Luther D. Miller (2nd from left) attended the ceremonies at which the Distinguished Service Medal was presented to former Deputy Chief of Chaplains, George F. Rixey (3rd from left). At the same ceremony the Legion of Merit award was presented to Deputy Chief of Chaplains, Wm. D. Cleary (4th from left) and to Ch. Alvie L. McKnight (2nd from right). (4) Ch. Bernard H. Boyd conducts a Bible class aboard a transport in Tokyo Harbor. He wears the Purple Heart for wounds received in the Okinawa campaign. (5) This photo, sent in by Ch. J. M. Sherley, shows the memorial chapel on Guam, built in honor of the men of the medical battalion who gave their lives on Iwo Jima, Guam and Bougainville. (6) Ch. George W. Thompson and S. O. Sorlien casting flowers on the sea in commemoration of the third anniversary of the Battle of Savo Island.

(Photos by Navy Dept. and Signal Corps)

3





• *A practical, workable philosophy*

My Faith

By CHAPLAIN WILLIAM N. THOMAS

(Chief of Chaplains, U. S. Navy)



DAILY I feel a need that I believe is felt by most men. It is the need of a practical, workable, philosophy that can be a ready and immediate basis for the routine decisions that must be made. This philosophy must be clear, simple and companionable, and yet its roots must reach down beneath the temporary and transient to eternal realities that are not subject to the changes of events and time.

Paul's brief statement, "For me to live is Christ," reminds me of a pattern that satisfies my ideals, furnishes a model for my choices, and gives me the assurance of values that survive. I realize, of course, that I cannot imitate every act of the life of Christ. The simplicity of his physical existence and his disregard for the economic requirements for that existence are not feasible in the modern world, but the allegiances by which he lived seem to me to be as essential today as they were in the days of his earthly pilgrimage, and as unconquerable.

Whatever Paul may have meant by the decision that set his course in life, it answers two major questions for me. The first is: What is required that life may keep its poise when everything around it is falling to pieces, or what will make life satisfying in the quiet hours alone when the day's work is done? The second question is:

What is it to the sum total of life for me to live, the good of the whole, the precious values that give life the flavor of truth and goodness? I find the highest answers to these questions in the life and teachings of the Man of Galilee.

In these hard days of chaos and confusion when all of us long for values that defy the worst life can know, it renews my strength when I remember that St. Paul was in the cramped, barren walls of a Roman cell when he declared the meaning of life for him.

For the strong living in a crumbling world, we must have a power so holy, so valid, and so compelling that we shall be able to stand and endure "though every house be taken, and though every tower be shaken." My faith and hope, and therefore my courage to meet life, is in following, however imperfectly, Christ who is "the Way, the Truth, and the Life."

A few years ago, members of the Regiment of Midshipmen of the United States Naval Academy asked me to write a prayer for them. A man's prayer should express, in some degree, his philosophy or the creed by which he tries to live. This one, used by the Midshipmen in the Naval Academy Chapel every Sunday morning, sums up what I would like to put into each day's living:

Almighty Father, whose way is in the sea, whose paths are in the great waters, whose command is over all and whose love never faileth: Let me be aware of thy presence and obedient to thy will. Keep me true to my best self, guarding me against dishonesty in purpose and in deed, and helping me so to live that I can stand unashamed and unafraid before my shipmates, my loved ones, and thee. Protect those in whose love I live. Give me the will to do the work of a man and to accept my share of responsibilities with a strong heart and

a cheerful mind. Make me considerate of those intrusted to my leadership and faithful to the duties my country has intrusted to me. Let my uniform remind me daily of the traditions of the Service of which I am a part. If I am inclined to doubt, steady my faith; if I am tempted, make me strong to resist; if I should miss the mark, give me courage to try again. Guide me with the light of truth and keep before me the life of him by whose example and help I trust to obtain the answer to my prayer, Jesus Christ our Lord. Amen.

First Peacetime Easter

By RICHARD E. ELVINS, COLONEL, M.C.

THROUGHOUT the ages and throughout the world, peoples have placed their faith in a new world; a new life rising out of the old. Theologians say the idea originated back in the early days of creation when Egyptians watched the common beetle roll balls of refuse, dung or decayed matter, deposit their eggs in the ball and from the heat of decomposition, hatch their young. Thus the idea of a new life arising from the old was born, and it was thought that new life could only be generated through death and decay.

Other peoples down through the ages either adopted the theory or invented versions of their own. When this continent was discovered, Indians were preparing their dead for a new life by burying the departed one's hunting equipment, food and other paraphernalia in the tomb, thus preparing for a new life to arise from the old.

Again we celebrate the Easter season throughout the Christian world as an acknowledgment of this same theory of a new life. It is the only case on record where witnesses saw a man go down to his death and arise again with the promise of a new life. It is the only tangible proof that such a thing can exist for human beings, but the proof was divine and not created by man.

Perhaps Hitler had a theory of his own about this new life arising from death and destruction, for certainly he has preached it to his people. His theory placed him in the position of the divine guider and his new life was to be only for the German peoples. They were to arise to a new world on the dead and decaying lives of the rest of the peoples of the globe. His main mistake was that he reckoned without the Christian peoples of the world who placed their faith in Easter. What Hitler started, we who

believe in Christianity must finish, except that a new life must arise from the ashes of Europe and Asia for all peoples and not for just a few. We must see that the promise for the future shall remain as bright as Easter intends it to be. Our part is the part of Americans contending for the right of all peoples to participate in a new mortality and renew their faith

in the divine promise of an everlasting life.

Those who have tasted death have given the rest of us the opportunity to view this Easter with the determination that our belief in a Christian way of life is strengthened by their sacrifices. There can be no better time for this reawakening to our principles and ideals than Easter 1946.

Did You Know That . . .

. . . President Truman is a member of the First Baptist Church, Grandview, Missouri? and is the first son of a Confederate soldier to reside in the White House?

. . . Mr. Truman is one of eight Presidents whose mothers have lived to see a son in the White House? The others were Washington, Madison, Polk, Grant, Garfield, McKinley and Franklin D. Roosevelt.

. . . Senator Elbert D. Thomas of Utah, Chairman of the Senate Military Affairs Committee, once served in Japan as a missionary of the Latter Day Saints?

. . . That Representative Charles A. Eaton of New Jersey, delegate to the San Francisco Conference and alternate to the first meeting of the United Nations Organization last January, is an alumnus of Newton Theological Seminary? He was once the pastor of the Euclid Avenue Baptist Church, Cleveland, and the Madison Avenue Baptist Church, New York.

. . . Representative Walter H. Judd of Minnesota was once a medical missionary in China under the Congregational Foreign Missions Board?

. . . Representative Dewey Short of Missouri is an alumnus of Boston

University School of Theology and was formerly a Methodist preacher in Missouri?

. . . Each Wednesday a group of senators and representatives meets on Capitol Hill for breakfast? They pray, testify and counsel together how best to keep America Christian.

. . . Twenty-nine delegates and advisers to the United Nations Conference at San Francisco were graduates of American Colleges in the Near East?

. . . According to Drew Pearson the Honorable Patrick J. Hurley, former ambassador to China, was born "O'Hurley" but dropped the "O" and the Catholic religion and became a Baptist?

. . . Harold A. Burton newly appointed Associate Justice of the Supreme Court, is Moderator of the American Unitarian Association and a member of the First Unitarian Church, Cleveland?

. . . According to the *Yearbook of American Churches* for 1945 the church membership in the continental United States totals 72,492,669 persons?

. . . James Street, author of a best-seller, *The Gauntlet*, is a graduate of the Southwestern Theological Seminary, Dallas, Texas, and was a Baptist minister before entering the field of journalism?

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"



BY HALFORD
LUCCOCK, D.D.

Only Conventional Signs

IT IS QUITE COMMON to hear the remark that "morals are nothing more than conventional habits or customs," and that the really enlightened and emancipated person is one who is not scared by such bugaboos and taboos, but does whatever he wants to, freely, and uninhibited. There are many who take the position stated with such fine satire in the old sea jungle. In the song, a captain has brought to his crew a map of a sea without any shore:

*He brought them a map representing
the sea
Without the least vestige of land;
And the crew were all glad that they
found it to be
A map they could all understand.
"What's the use of Mercators, North
Poles and equators,
Tropics, zones and meridian lines?"
So the captain would cry, and the men
reply,
"They are only conventional signs."*

So a lot of people would say about the laws of the moral world, including the Ten Commandments. "They are only conventional signs."

A vast range of life and experience furnishes the evidence that the laws of cause and effect in the moral world are far, far more than "conventional signs." The nitwit who would try to navigate a ship under the firm belief that the marks on the compass were

only stupid conventional signs, and were unimportant, would have a lot of "freedom." He could laugh at the poor unemancipated fool of a pilot who was so traditional as to be bound by these silly little marks. Such a mariner would have a lot of "freedom," truly—but he would also have a lot of grief, and, very soon,

a lot of salt water rolling over him.

The red and green traffic lights also are only "conventional signs." But they stand for something real. Everyday freedom-loving souls disregard them, and the notices of such actions are frequently followed by the words: "Interment private. No flowers."

From here on, the chaplain can go into his showing of what the laws of seedtime and harvest in the moral and spiritual life are, what the costs of disregarding them are, and how "in the doing of them, there is great reward."

"Get Off the Earth!"

THIS IS rough language—undoubtedly! There have been far too many commands to "get off the earth" in recent years. But, after all, it is a command that has a lot to do with religion, when we consider it in its largest sense. For one thing, the art of life consists partly in being able to get off the earth, to get into another realm than that of mere things. Carlyle said of one man that the verdict on him

would be, "Stomach well alive; soul extinct."

We "get off the earth" when we are more than a stomach, when we bring into life the forces that are not of this world.

One might very well discuss the means which help us to get off the earth. Prayer is certainly one. We get off the earth in real communion with God in prayer. Prayer is a more wonderful magic carpet than any in the fantastic Arabian Nights. One of the truest descriptions of this power of prayer is that left by Sir Henry M. Stanley, the African explorer. He wrote from the middle of Africa: "On all my expeditions prayer made me strong. It did not blind my eyes, or dull my mind or close my ears; but, on the contrary, it gave me confidence. It did more. It lifted me hopefully over one thousand miles of forest tracks."

Again, through the absorption in a great purpose, above and beyond ourselves, we get off the earthy considerations of our own minute interests, and life gets wings. Bernard Shaw put it in words which almost sing. "This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one, the being a force of nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy." What else?

Two Questions

¶ A SERMON theme from Henry Wallace: "Sooner or later the question, 'What is there in it for me?' will have to be translated into 'What is there in it for all of us?' Let us remember that this is "One World."

If I Were Twenty-Five Again

¶ A GOOD MANY YEARS AGO a young preacher, who felt he was not getting to first base because his stuff did not seem to be interesting, took a desperate measure. Having to address a young people's gathering, he resolved to try to preach a sermon which was not spun entirely out of his own head as a spider spins a web out of his body, but that he would found it on some real experience. So he announced the subject, "If I Were Twenty-Five Again" and asked ten of the leading men of the town to tell the young people, through him, some of the things they would do if they were twenty-five again, based on their own experience. The men went to him willingly, and the sermon had some honest-to-goodness interest and value.

Perhaps a chaplain might do the same thing. He would have to select from the answers, but if he could get a dozen men over forty to chip in on the subject (adding of course, his own ideas), he might have something very much alive.

Man—a Strange Mixture

"Primordial slime is in man
But the stars are in him, too."

Tragedy

¶ HERE ARE three stories, all of them tragic when they occur in real life that might make starting points for helpful sermons:

1. The Tragedy of Peter Pan—the little boy in Barrie's play who did not grow up. And that is a tragedy, to remain an adult infant!

2. The Tragedy of Robinson Crusoe—the man who lived alone on an island. Lots of people put themselves on an island; they have very slight con-

nections with the mainland of human life, etc.

3. The Tragedy of Rip Van Winkle—who got twenty years behind the times.

A Whale of a Good Time

☞ THAT IS a very common expression, "We had a whale of a good time." Well, there is a good text for it in Job. The author of this book is describing a whale, and how a whale swimming leaves a trail in the water—"He maketh a path to shine after him" (Job 41:32). That is what a whale does, and that is the way to have a "whale of a good time in life"—to act so that you leave a shining path after you, an influence that lingers on in the lives of people. Ask the man who has done it or the man who has seen it done by someone else. Tell of the people who have left a shining path behind them.

Caution—God at Work

☞ TIMES WITHOUT NUMBER you have all seen the sign set up on a street: "Caution—Men at Work." Just imagine another sign, with the change of a single word: "*Caution—God at Work.*"

It is not imagination. God is at work. Jesus said, "My Father worketh hitherto, and I work." The preacher can ask, "Where is God at work in our world?" There are many answers, and they can all be helpful. But two may be stressed, with an emphasis on the "Caution." One is the truth that God is at work in the stirring of a man's conscience. One man once said

to his boy: "I can't give you a dictionary definition of what conscience is, but it's a sort of little bell that rings when you are doing something you know is wrong. When that bell rings, you'd better answer it!" That's good enough to go on, isn't it?

Robert Burns, who knew a lot about violating the conscience, wrote, "Whene'er you feel your honor grip, let that aye be your limit." Burns would have had a happier as well as a longer life if he had followed his own advice. But the advice is all the stronger from his own disregard of it.

Caution is the word here. For if we disregard these voices of God that speak within us, if we drown them out continually, then they will stop sounding, and we will have killed what could have been a saving voice.

God is at work also in our world. The destruction that comes from war, from the long reach of greed in nations, the clashes which come from competitive imperialisms, have spoken a clear word on the penalty of denying the priority of the common welfare of all nations. God is at work in the desire to end war, in the movement toward a U.N.O.

We had better have a caution where God is at work, lest by our own attitude of indifference, our inflexible prejudices, our narrow nationalistic feelings, we set ourselves working against the grain of the universe, against God. That is the worst thing that can happen to a man. The best is its opposite—to be, in Paul's language, "fellow-workers with God."

☞ BEYOND DOUBT Christianity is the urgent need of Japan today, and Kagawa and many others assert emphatically that this is the time of times in this stricken country for the teaching and practice of the Gospel of Jesus Christ.

—Bishop James C. Baker

I L L U S T R A T I O N S

George R. Stewart in *Names on the Land* has told the story of how names were given to lakes and streams, mountains and valleys, towns and cities, counties and states. There are ghoulish names: Cut Throat Bar, Massacre Rocks, Murder and Skull Creeks. There are names that perpetuate infamous deeds: Devil's Den, Robbers' Roost, Savage Rock and Rogue River. But there are other names. Who were they who named so many mountains Herman, Horeb, Lebanon, Moriah, Nebo, Olive, Pisgah and Zion? And gave to their destinations long ago such beautiful names as Bethesda, Bethlehem, Nazareth, Paradise, Providence, Rehoboth and Salem? They were Christian pilgrims who called their halting places after names that had become dear to them through familiarity with an old guide book, the Bible. If during this Eastertide men seek for monuments to the pioneers perpetuating their love for sacred scenes in Holy Writ or their hope in the heavenly country, let them look at some of the names on the land.

A Naturalist has this to say about the resurrection of nature: "Some years ago I kept a marine aquarium. As I stood looking at it one hot summer day, I saw on the surface of the water a tiny creature, half fish, half snake, not an inch long, writhing as if in mortal agony. With convulsive efforts it bent its head to tail, now on this side, now on that, springing its circles with a force simply wonderful in a creature so small.

"I was stretching out my hand to remove it lest it should sink and die and pollute the clear water, when lo,

in a moment, in the twinkling of an eye, its skin split from end to end, and there sprang out a delicate fly, with slender black legs and pale lavender wings. Balancing itself for an instant on its discarded skin, it preened its gossamer wings, and then flew out of an open window. The impression made upon me was deep and overpowering. I learned that nature was everywhere hinting at the truth of the Resurrection."

A short time ago the earth seemed dead, the land was in the stern grips of winter, but once again the miracle of spring has happened and the awakening earth proclaims the glory of God.

—Archer Wallace

Half a dozen years ago Dr. Emory S. Bogardus of the University of Southern California sent this note to a friend: "We are having lots of fun furnishing our new home and putting shrubs and plants in the yard. My latest is a Sequoia tree. It is only about six inches high and it takes a thousand years for the tree to get its growth." So, too, is the soul of man of slow growth. For that reason eternity is necessary.

Death is not a journeying into an unknown land; it is a voyage home. We are going not to a strange country but to our Father's house, and among our kith and kin.

—John Ruskin

There is no question that "the day is far spent" as far as the world is concerned. It isn't the prophet of religion today who is sounding most loudly that the doom of a self-righteous, self-

sufficient world is at hand. All about us scream the headlines that the human race cannot endure another world war, and if a way to enduring peace is not found, then all the treasures of the centuries will be destroyed. Scientists now say that science is not enough to save the world. Industrialists are appalled that all the industry of the world was recently turned to the killing of men. Self-made men shout that this can be a self-saved world. Yesterday's skeptics are today's exhorters for a return to the faith that made our fathers strong.

—William F. McDermitt

Emperor Hirohito has disclaimed to his people that he is divine. General MacArthur followed the Emperor's correction of "the false conception" with this message to the Japanese people: "It is my hope that the New Year may be the beginning for them of 'the way, the truth and the light.'" Those whom we have become accustomed to see pictured in the prisoners' dock at Nuremburg have ceased to be "supermen." In their day they were mighty men, feared by their foes and worshiped by their followers. And into the silences of death and dishonor have gone Adolf Hitler and Benito Mussolini whose daydreams of world dominion and self-aggrandizement turned into nightmares. So pass the kingdoms of this world which evil men sought to establish with the sword. Jesus whose kingdom is an everlasting kingdom, whose sceptre is love, more than ever this Easter deserves to be acclaimed the Lord of Life.

A press dispatch describes how the Liberty ship, *James K. Paulding*, with \$2,000,000 worth of bombs aboard sailed from April to September, 1945, without finding any demand for its

cargo. The ship sailed from America for Southampton, but since the European war was in its last stages, it was ordered to Manila. Arrived there, the *Paulding* found the Philippine campaign closing and was diverted to the Admiralty Islands only to find an ample supply of bombs on hand. It steamed on to Bougainville to find that it carried an outdated commodity. "We've had the bad luck," said Captain E. G. Ericson, "to run into peace every time we touch port." A man at peace with God and his neighbor also has no use for the things which destroy.

In 1298 Marco Polo published the most remarkable book of the Middle Ages. During his wanderings of twenty-six years in the Great Mongol Empire of Kublai Khan, he picked some wild tales about Chipangu, or Japan, which in 1472 Toscanelli placed on a map 1,500 miles east of China. Until his death Columbus believed that when he reached San Domingo he had discovered Chipangu. The first American permitted to reside in Japan was Townsend Harris who in 1856 unfurled the Stars and Stripes over his lonely, isolated dwelling at Shimoda. Not Commodore Perry, but Harris, the first consular general from America really opened the door of Japan. Realizing that his mission was to a land where Christianity was proscribed, he vowed to behave as a Christian. He therefore practiced rigid abstinence, kept the Lord's Day and held the womanhood of Japan in high Christian respect. So alone and without a single rifle fire, he signed the first treaty with Japan and displayed the flag over the first American embassy in Tokyo. He set such an example that to this day when the Japanese turn to an American at his best they name Townsend Harris. Nothing persists like the influence of a godly man.

- How 5,000 women in uniform impressed a chaplain

Are Waves Religious?

By CHAPLAIN ROBERT F. MCCOMAS

(Naval Communications Annex and Wave Quarters "D," Washington, D. C.)

AFTER many months of combat duty in the Pacific on the Heavy Cruiser, *Minneapolis*, it was rather a shock for me to return to the States and find that I had been given an assignment with over 5,000 WAVES at Naval Communications Annex and WAVE Quarters "D," Washington, D. C. I had figured that my overseas' duty would qualify me for service at a training station. Knowing what combat was like, and what the men would need to face it, I was all set for a billet that would permit me to use my most recently acquired knowledge. Why I couldn't see that chaplains were just as essential for WAVES as for men can be explained only by the fact that my total ministerial experience had been exclusively with men.

After a few weeks at my new station, a realization of the valuable contribution these young women were making to the war effort, plus the impression made upon me by their enthusiastic utilization of all the services that a chaplain could render, convinced me that this was indeed fertile ground for a rich ministry. Here were 5,000 women from all over the country. The fact that they were all separated from their loved ones and living under circumstances far from



ideal, made for many problems of adjustment. Most of them worked on a rugged schedule, days, one week, evenings the next, and midnights the third.

This routine, combined with the exacting but often monotonous nature of the work, plus the fact that the war seemed to be dragging on forever, had a telling

effect upon the personnel. Some of them became exceedingly depressed and cracked under the strain, while others let down morally. Long sick call lines and numerous Captain's messes made personnel officers and chaplains aware of the seriousness of the situation. Preventive measures had to be taken—adjustments had to be made in watch schedules, job changes were necessary, recreation facilities had to be expanded, the liberty policy had to be liberalized as much as possible without cutting down the work output, and personnel officers working with chaplains had to be alert to sense the existence of problems and do something about them before they grew to dangerous proportions.

As a chaplain, I saw my work as a pastor overshadow my work as a preacher. In the privacy of the chaplain's office, weeping women would tell me something they dared tell no other individual, and with the sha-

ing of the secret, their burden would be lightened. With specific problems before me, with a gentle sympathy for human frailties, and with the ideals of Christ as a guide, problems were understood and advice given in a more direct and constructive way than could ever be done in a "problem sermon."

Of course, I realize that by the time an individual comes to the office with a problem a great deal of damage has already been done. We need preventive maintenance as well as repairs. With this in mind, a religious program was planned which would be broad in its scope and diversified in its appeal. Circumstances were such that many felt the need of a strength greater than their own in order that they might continue to carry on in commendable fashion for the duration of the war. They sought this strength at the altar of the Almighty, and they were not forsaken. They made a sizeable contribution to the war effort for which they have been commended highly by those in authority over them. This they would not have been able to do had they not continually refreshed themselves at the well-

spring of life—the God made known to them through the life and teachings of Jesus Christ.

Although many women here have found a fortress in religion, a survey taken revealed that there are still weaknesses that must be eliminated if it is to defend them through all the attacks life will make upon them. This survey was not only for those who attended Chapel but for the station as a whole. One-twentieth of the personnel were chosen from the files at random and asked to co-operate in the survey. The answers were written out in the presence of an interviewing officer to insure the individual's best possible unaided effort.

One hundred sixty-nine WAVEs co-operated. Of this group, 154 were church attendants; 15 were not. Of the former, 68 attended weekly, 39 once a month, 47 fewer than once a month. Although they averaged seven to eight years in Sunday school, their answers revealed an abysmal ignorance. One question listed 10 books of the Bible requiring an answer of whether found in the Old or the New Testament. Forty-seven got 8, 9, or 10 located correctly, but the average



WAVE Choir of the Naval Communications Annex blend their voices in chapel service

was only 5.34 out of 10. With average luck, any guesser should get five correct answers out of 10. This shows that about two-thirds of those interviewed did not have any knowledge whatsoever concerning the location of the books of the Bible.

They were asked to define or explain a sacrament. One-third had at least some idea concerning the meaning of the word. The rest, however, were vague or just did not know. Answers to this and other questions show that the church has failed in its religious education program and that many are attending church today reciting creeds and following practices which they do not understand.

One civilian minister when confronted with these facts said, "It doesn't matter if they don't know these things. The important thing is that a person has faith in God and a right spirit within himself." But a sound faith should be founded upon knowledge. The root of faith is inner conviction and it is founded upon truth. The injunction from Proverbs, "Ye fools be of an understanding heart," needs to be taken seriously by the church leaders today if Christian men and women are to have their faith clothed with an intellectual respectability befitting our age. How else can they have that inner conviction they need to face life? How else can they

win the respect of the unchurched and bring them to Christ?

Another important revelation of the survey among the WAVES was the attitude they had toward denominations. Most of them were displeased with the lack of unity in Protestantism. On the whole, the WAVES questioned felt that there should be enough denominations to enable everyone to find a church in which he can feel at home, but that the Protestant churches as a group should stress more the important things they have in common rather than the less important things which separate them. As one WAVE put it, "Then we will know what we believe as Protestants and others will know what we stand for."

My experience with the WAVES has taught me a lot about women. They have long had the reputation of being good church-goers. They are attending better today than ever before. Here they are not present merely to show off their new hats, because they all wear the same kind. They are not attending to impress anyone with their essential goodness or to please their parents. They come to worship because they feel a need for it. They are spiritually hungry. They want the church to recognize this need and to give them a decent spiritual meal.



¹⁾ CHAPLAIN NEAL C. DIRKSE, who is writing a thesis on "The Chaplain and the Evangelical Emphasis," would appreciate from other chaplains material which is illustrative of specific answers to prayer, reaction to the chaplain who was definitely evangelical and the concept of the chaplain's real task. He may be addressed at 80th Field Hospital, Wakeman Hospital Center, Camp Atterbury, Indiana.

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

LAST MONTH, in the first Bulletin Number, we published the names of chaplains recently separated from the services. This additional list gives information concerning the whereabouts of others in whom you are interested. We plan to furnish you this information from time to time.

ALLEN, PAUL	<i>Executive Secretary, Baptist Association, Chicago, Ill.</i>
BARE, PAUL WESLEY	<i>Veterans Hospital, Coatesville, Pa.</i>
DAVIS, NATHANIEL H.	<i>Methodist Church, Chase City, Va.</i>
DEARING, FRANK P., JR.	<i>St. Mary's Episcopal Church, Jacksonville, Fla.</i>
DOVE, JACKSON B.	<i>Presiding Elder, A. M. E. Church, Paducah, Ky.</i>
DUTTON, ROLLAND N.	<i>Baptist Church, Delmar, Mo.</i>
FERGUSON, PAUL	<i>United Presbyterian Church, Telluride, Colo.</i>
FOSTER, JOHN EMERSON	<i>St. Paul's Methodist Church, Clarksburg, W. Va.</i>
GILTNER, THOMAS M.	<i>Douglass Blvd. Christian Church, Louisville, Ky.</i>
GIULIANO, ANNIELLIO H.	<i>First Baptist Church, Metamoras, Ohio</i>
HACKETT, DWIGHT L.	<i>First Christian Church, Dinuba, Calif.</i>
HAHN, CLYDE R.	<i>Holy Trinity Lutheran Church, Columbia, S. C.</i>
HANN, PAUL M.	<i>Methodist Church, Knoxville, Tenn.</i>
HANSON, HJALMER	<i>Moreland Lutheran Church, Chicago, Ill.</i>
HESSLER, EDWARD A.	<i>Trinity Lutheran Church, Wyandotte, Mich.</i>
HUFF, HOMER SAMUEL	<i>Emmanuel Baptist Church, Kansas City, Kans.</i>
LUNN, CHARLES E.	<i>First Baptist Church, Coatesville, Pa.</i>
MACCOMBIE, HERBERT E.	<i>World Mission Crusade, Pittsburgh, Pa.</i>
McKNIGHT, W. J. HARPER	<i>Princeton Theological Seminary</i>
MARKEN, DeLOSS L.	<i>College Ave. Christian Church, Des Moines, Ia.</i>
MATHENEY, ROBERT A.	<i>First Christian Church, Maysville, Ky.</i>
MOOG, ALVIN H.	<i>Trinity Lutheran Church, Marshfield, Wis.</i>
MOORE, WILLIAM J.	<i>Eureka College, Eureka, Ind.</i>
PEARCE, EDWIN B.	<i>Bethany Methodist Church, Detroit, Mich.</i>
PIPPIN, FRANK J.	<i>First Christian Church, Bristow, Okla.</i>
POTTER, PAUL K.	<i>Methodist Church, Colfax, Iowa</i>
PULLEN, ALFRED L.	<i>First Baptist Church, Ringgold, Ga.</i>
RALEY, LEE ROY	<i>First Baptist Church, Pawhuska, Okla.</i>
RIEKE, HERBERT	<i>Christian Science Practitioner, Fort Wayne, Ind.</i>
RIMMER, T. LLOYD	<i>St. Luke's Episcopal Church, Seattle, Wash.</i>
RUTHENBECK, LEHNERT H.	<i>St. John's Lutheran Church, Sherburn, Minn.</i>
SANDLIN, JAMES L.	<i>Central Christian Church, Greenville, Texas</i>
SCHELLHASE, G. A.	<i>Truth Lutheran Church, Detroit 3, Mich.</i>
SIMMERMON, JESSE R.	<i>First United Brethren Church, Indianapolis, Ind.</i>
SMOOT, A. J.	<i>A.M.E. Sunday School Union, Nashville, Tenn.</i>
SORLIEN, S. O.	<i>Rock Creek Lutheran Church, Osage, Iowa</i>
SPENCE, CURTIS T.	<i>Supply Minister, Fall River, Mass.</i>
TETIRICK, GUY C.	<i>First Methodist Church, Miami, Okla.</i>
WAGNER, ALBERT B.	<i>Norwood Park Methodist Church, Chicago, Ill.</i>
WIANT, HOWARD JAY	<i>Rockport Methodist Church, Rocky River, Ohio</i>
WIESE, FREDERICK A.	<i>Emmanuel Lutheran Church, Lake View, Iowa</i>

- "When I assumed the soldier,
I did not lay aside the citizen"

The Soldier-Citizen

By GEORGE L. CUTTON

(Chaplain, Veterans Hospital, Dayton, Ohio)

MY chief contribution to the war effort was the unusual opportunity that came to me as a chaplain in a military hospital. When I saw how idleness and unrelated activities affected convalescents at the Walter Reed General Hospital, I expanded my religious duties to include many so-called secular activities. You know that Army Regulations forbid assignment of chaplains to other duties. So, for more than two years I was the *unofficial* director of educational activities in a military hospital.

My experience in young people's work in civilian life made me conscious of an obligation that I owed to these soldier patients, beyond the line of duty. They were young, most of them away from home for the first time in their lives. They were single or only recently married and were trying to get along without the normal contacts of the members of the other sex. They had many problems.

The first job that came to me was to attempt to answer the combined gripes of two wards of neuro-psychiatric patients. They were border-line cases that were being detained by the hospital until the medical officers could determine which of them were fit for duty. They were restless, drinking



heavily and engaging in scraps with each other and with the M.P.'s, largely because of their enforced idleness under close restrictions. I am thankful to say that I was able to secure more privileges and expedite their discharges.

It was then that I began the program that was later called the "Soldier-Citizen."

The Soldier-Citizen, so named by the first chairman, Corporal Frederic Berest, was a series of discussion and forum meetings four or more times a week. Before I left the hospital, I was able to complete 130 consecutive weeks, first on a voluntary basis and then partly compulsory under the Army orientation plan. During that time, we heard from many of the patients themselves, the representatives of some 36 nations, practically all government agencies, different religious and racial groups, capital and labor and many business and other agencies interested in the veterans. It was an educational enterprise of great value to the men.

From my observation and experience I have become a strong advocate of these discussions and forums in civilian life. I think they reduce a lot of the tensions that differences of viewpoint produce. They help men formulate democratic procedures and

achieve united and co-operative efforts for common goals. As I enter upon a new term of service with veterans, this time with the Veterans Administration, I take it upon myself to urge chaplains to organize and administer some such programs as the Soldier-Citizen, wherever they are. It would seem to have a direct application to veterans' facility. As chaplains there and in the military posts, for those who stay in the service, you can multiply your influence an hundred-fold by following this plan. Note the following suggestions:

First, encourage the veterans returning home to keep out of civilian foxholes and accept responsibility in their various communities. There are many jobs to be done. Anyone who has fought for his country knows how important it is to keep alert and abreast of the times to prevent another war, to which politicians and ammunition makers would lead us, if they have their way. I use as a motto the saying engraved above the platform of the Arlington Amphitheater in Washington: "When I assumed the soldier, I did not lay aside the citizen." This certainly applies to the men who are remaining in the service. Those

who are becoming civilians again must carry their soldier responsibility with them. They can't forget their buddies who died.

Second, become active in some veterans' organization. Perhaps the religious leadership can do more to expand the veterans' interest in the solution of community and world problems than any other. Certainly, it is within the scope of our religious duties to do this. Do not let the veterans' organization become a closed corporation, concerned only with its own membership or devoted exclusively to class legislation.

Third, cultivate the free discussion technique. Too many group sessions are argumentative, whereas a real discussion welcomes the contribution of all members. By that method, more light and less heat is thrown on the problem. Develop good chairmen, who keep the discussion on the subject of the meeting and summarize results from time to time for appropriate future action as well as present conclusions. To that end, point your program to the building of that greater America, never again isolationist but possessed of a true missionary spirit for "one world" of human brotherhood.

What We Need

Q WE MAY SWEEP the world clean of militarism. We may scrub the world white of autocracy. We may carpet it with democracy, and drape it with the flag of republicanism. We may hang on the walls the thrilling pictures of freedom—here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Carta, and on this side the inspiring picture of Garibaldi. We may spend energy and effort to make the world a Paradise itself, where the lion of capitalism can lie down with the proletarian lamb. But if we turn into that splendid room mankind with the same old heart, "deceitful and desperately wicked," we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace.

—ARTHUR BRISBANE (*After World War I*)

Christ the Lord Is Risen Today

(CHARLES WESLEY)

EARLY Christians greeted each other on Easter morning with "Alleluia! the Lord is risen. He is risen indeed." And fitting it is that Charles Wesley's hymn, "Christ the Lord Is Risen Today" should have become an Easter greeting and song of the church universal.

While there are many Easter hymns and while the number increases from year to year, this hymn is one of the recognized great. The tune, "Easter Hymn" or "Worgan" was composed in the fourteenth century and Wesley's followers are credited with adding the Alleluias which are further expressions of praise, for "Alleluia" comes from two Hebrew words often translated "Praise ye the Lord; The Lord's name be praised." Jerome writing in the Fourth Century tells us that Christian plowmen shouted "Alleluia" while at their work. Other writers record that seamen used the term as a shout of encouragement while plying their oars.

The author, Charles Wesley, was the eighteenth of nineteen children in a very remarkable family in the history of music and the church. His father, the Reverend Mr. Samuel Wesley, wrote several poems and his mother, Susanna Wesley, was a remarkable woman who in addition to her household duties helped in the education of her children as schools were far from their home in Epworth, England. Each Wesley child had six hours a day for his school-time and his parents were

his teachers. Charles Wesley was ordained a clergyman in 1735. For nearly fifty years, Charles and his brother John, were great spiritual forces in England. They toured the country and stirred the masses greatly. John preached and Charles sang his religion into the hearts of large groups which gathered to hear them. Charles had to sing, for poetry came to him everywhere—in the stagecoach, on horseback, or when walking or talking with others. He began writing hymns when he was twenty-nine and was thus engaged in his eightieth year. At the very hour of his death when he could no longer hold a pen, he could not then be silent—he dictated his last hymn.

Some of the 6,000 hymns which he wrote rise to high rank in religious poetry and several are among the much-admired poems in English literature.

Many farmers, miners and laborers from the industrial sections of England were reached by the songs of Charles Wesley. The Wesleys with their great energy, enthusiasm and love for people awakened the untouched forces of religion in these people. Revival sprang up throughout the country.

The message carried in the lines of this Easter hymn is not victory over death alone but the greater miracle that is wrought by the transforming power which Christ brings to our lives enabling us to live the triumphant life.

The Story of a Letter

By JACOB SIMPSON PAYTON

LAST November there was released to the press by Chaplain Lawrence L. Lacour, USNR, a letter in which he stated that "As a policy of venereal disease control the Navy is permitting unrestricted access, by all men in the Yokosuka area, to houses of prostitution where the venereal incidence is considered 100 per cent." That policy apparently was in effect from September 11 when liberty parties were first permitted to go ashore until September 26 when the fleet medical officers met and proposed "that one large house should be opened, that it be operated with the understanding that all the women were diseased, and that a voluntary system of prophylaxis be available by placing a Navy-operated treatment station within the house."

Although two chaplains and some medical officers present at the meeting protested, the senior medical officer ignored their remonstrances. Subsequently the chaplains of the fleet met and submitted a unanimous memorandum to the flag similar to that previously voiced by two of their members. However, their petition was ignored and the house was opened under naval supervision, October 7. This failure to receive what they



Ch. Lacour

regarded as official co-operation in safeguarding the welfare of personnel in the Yokosuka area caused Chaplain Lacour to carry his complaint to the American public. The letter purported to be a factual statement of what he, in company with four other chaplains, had observed. He made it clear that while

"some commands refused to do anything to discourage promiscuity," on other ships films were shown and warnings of the prevalence of venereal disease were given to those granted shore leave.

The Lacour letter which first appeared in the *Des Moines Register* was widely copied. It was broadcast in its entirety over one Nebraska radio station. The situation described by Chaplain Lacour had its fullest airing in Congress. Four times it was inserted in *The Congressional Record* accompanied with editorials and letters from alarmed and indignant readers.

First to call it to the attention of the House was Congressman Howard H. Buffett of Nebraska. A few days later, Congressman Joseph P. O'Hara spoke at length on the subject stating that he was in receipt of a letter from a former attorney general of Minnesota asking that some action be

taken. "I am seriously troubled over this situation which the chaplain has described," said Mr. O'Hara, "and I think he is to be heartily commended for having the courage of calling this condition to our attention." He told the House that "the officer who is responsible for putting out this order, either directly or indirectly, is subject to removal, investigation, and court martial."

Representative August H. Andresen of Minnesota arose to agree with him. When Mr. O'Hara had warned his colleagues of the reluctance of parents to allow their sons to volunteer for future naval service, if the policy in the Yokosuka area was to be continued, he yielded to Congressman Robson, a former Senator from Kentucky, who agreed that such knowledge of laxity on the part of naval authorities "would certainly be a great discouragement toward getting volunteers," because of the fears of parents.

Congressman Clyde Doyle of California announced to the House that he had sent a letter of protest to Secretary Forrestal and Congressman Robert K. Henry of Wisconsin and asked the House if it would not be proper to discontinue drafting men from 18 to 20 years of age until this condition described by Chaplain Lacour had been cleared up. Mr. O'Hara answered that "it would make a lot of difference as to what we as the Congress will do in the future either as to continuing the Selective Service Act or instituting universal training."

Congressman O'Hara then read to the House a letter which he had sent to Secretary Forrestal. It contained praise for Chaplain Lacour; a request that an immediate order be issued terminating the conditions described; that the officer or officers

responsible for these conditions be removed and that an investigation be made and action be taken under proper court-martial proceedings.

Later Congressman Karl M. Loomis of Iowa took the floor to state that he had long been acquainted with Chaplain Lacour, "a man of unquestioned integrity and a devout Christian gentleman, imbued with patriotism." He referred to the conditions described by the chaplain as "both revolting and nauseating almost beyond human comprehension," and said that he had requested the Navy Department to make an investigation of the "unspeakable conditions."

Not often has Congress been more aroused than it was over this report that certain medical officers at Tokyo had refused to heed the plea of the fleet chaplains for the moral and physical protection of American sailors among whom some were so young that they were serving their country under parental consent. Congressman Sterling Cole of New York and John C. Kunkel of Pennsylvania joined others on the floor of the House deploring the situation and calling for corrective measures.

Admiral Ernest J. King, then Chief of Naval Operations, stated that such conditions as reported by Chaplain Lacour were unknown to him and would be terminated. In reply to Congressman O'Hara, Secretary Forrestal greatly relieved the tension in Congress and in the country at large. He wrote:

"I am pleased to advise you that immediately on learning the situation at Yokosuka, an investigation was made and directives were issued ordering strict compliance with the long established and documented Navy policy for the suppression of prostitution. This compliance has been

ured, and all places of prostitution have now been placed 'out of bounds.'"

For one chaplain, aided and abetted by others of the fleet, to stir up so much moral indignation on Capitol Hill with repercussions that reached to every family that had a member in the Navy, is certainly unusual.

Against the course pursued by Chaplain Lacour some may argue that he planted widespread anxiety in many American homes from a single, deplorable local incident which involved but a small fraction of the Navy personnel. But apparently he got results.

Secretary Forrestal in describing what had occurred seems to have made a forthright statement. In his letter to Congressman O'Hara, he wrote:

"You may be assured that the Navy Department will continue to do its utmost to protect the American ideals of home and family life."

And no one doubts that the secretary is sincere in his endeavor to promote that policy for his department. His final sentence is in the form of a polite but barbed admonition:

"In this effort we earnestly urge that the whole citizenry accept their share of the responsibility for the behavior of its individual members."

All of which raises the question as to the degree the home, the school and the church had failed in moral training before the fleet reached Tokyo Bay.

The course of Chaplain Lacour is not cited as an example to be followed by other chaplains. It is neither a recommendation to "write your congressman," nor to "put the heat under the authorities" when grievances occur. Usually the Navy offers other recourse. This is simply the story of a letter.

AT YOUR SERVICE

• *Materials and services available to chaplains*

MANY chaplains are asking how they may take a refresher course that will prepare them for a vigorous ministry in our industrial cities and a number are curious about the term "industrial chaplain." The opportunity for such study is now provided by the Presbyterian Institute of Industrial Relations. The chaplains who have already taken the course praise it generously.

The Presbyterian Institute of Industrial Relations has been established by the Presbyterian Board of National Missions as a graduate training center for an urban and industrial ministry. Labor Temple in New York has been taken over and is used as headquarters and laboratory. Most of the study is done there although there are extension terms offered in Chicago and San Francisco. Eight terms are offered this year.

The course consists of a three-and-a-half-week term of seminar study while living at Labor Temple. Field trips are taken to factories and commercial houses to talk directly to owners and managers, and to labor unions to talk to the workers. An excellent library has been established and each student reports on his reading and research.

For further information write to Dean Marshal L. Scott, 242 East 14th Street, New York 3, New York.

THE following pamphlets may be obtained without cost by writing Mr. Arthur G. Glasgow, 1900 Monticello Ave., Norfolk 10, Va.:

(1) *Address by the Honorable Frank Knox to the English-Speaking Union*; (2) *Six Letters Concerning Better Government*; (3) *Making Democracy and the World Mutually Safe*.

Room for Improvement

IT seems to me that the ill-advised and slighting remarks made by Brigadier General Vaughan regarding the Protestant chaplains contain just enough truth to make us take notice. Most of our Protestant chaplains, including my own (Methodist) have been too careless and indifferent in selecting men to represent them in the chaplaincy. I do not infer that we were not carefully screened when we sought ecclesiastical endorsement. I do charge that our churches as a whole were too indifferent about getting the best possible men into the Chaplain Corps.

—CHAPLAIN GEORGE W. GOODLEY, JR.

A Churchman's Views

I HAVE your communication regarding the remarks attributed to General Vaughan and the letter from President Truman. It reminds me very much of the statement concerning a woman who murdered her mother-in-law but was kind to her children and this was pleaded in extenuation of her crime.

—FREDERICK ZIMMERMAN
Sec'y, Board of Domestic Missions,
Reformed Church of America

Agrees With the General

CONCERNING General Vaughan's much publicized statement about Protestant and Catholic chaplains, let me say that I tend to side with the General. In my three years as an Army chaplain I, of course, met many chaplains. It is a sad fact that I met far more ineffective men in the ranks of Protestantism than among Roman Catholic chaplains. On the whole the

Catholic chaplains were more intelligent and had better personalities than the Protestant chaplains. There is enough truth in General Vaughan's statement to make it sting.

—FORMER CHAPLAIN WILLIS L. STAFFORD

Refutes "Three-Year Vacation"

AFTER my basic training, I was assigned as a chaplain's assistant with a Protestant chaplain. If General Vaughan thinks this man was on vacation, I wish he could have seen him at night listening and trying to help the men while the General was probably in some officers' club. I can truthfully say that my chaplain and I were on duty 24 hours a day, 7 days a week because we were so swamped with work.

As a presidential aide, General Vaughan certainly is not helping to promote Christian unity by trying to spread disunity among the chaplains.

—A CHAPLAIN'S ASSISTANT

Steady, Mr. Douglas

IN the article entitled "Stable Thinking at Christmas" by Lloyd C. Douglas, THE CHAPLAIN, December, 1945, I seek to detect a sharp slur which is directed at one of the most outstanding incidents in the Christmas story. "There was no room for them in the inn."

"If there is an atom of truth in this we may as well give it all up," said Dr. Douglas. The use of the word *atom* was an unfortunate choice for it happened to be about the most powerful thing on earth, and to refer to it as a thing of such insignificance is rapidly going out of date. I am convinced that the majority of those to whom the

Christmas story means most will agree that the atom of truth in this lesson is as threatening as the scientific atom which is now causing the deepest concern among the leading minds throughout the earth.

Can anyone deny that Christ was unwelcome, not only at birth but when he was reviled and crucified? The author refers disdainfully to preachers who break in rudely upon the festivities to wipe the smiles from our faces with the "much-lamented stable incident." He reminds us that Joseph had not made a reservation at the inn, as if to excuse those who, absorbed in revelries and moneymaking, fail to make room for the King of Kings and Lord of Lords. Yes, Mr. Douglas, we do contemplate the "aged and injustice," although we, too, have beheld with you the mysterious star and reverently looked in upon the stable scene "at once so stirring and uniquely tender."

"Perhaps the travel-worn pair from Nazareth were just as well off in the stable—Maybe this was just the right spot for Mary to bring forth her son." Did ever a great churchman more aptly state the attitude of a heartless and brutal world than does the author in these words? He states, "The Holy family needs no sympathy on this occasion," and it is obvious that no sympathy is forthcoming.

"Now let us have an honest inquiry into this glum allegation that Christ left out in the stable, all alone on Christmas." The company of shepherds and Wise Men who stepped into heavenly glory when they stooped to worship in a manger were a choice group and we rejoice in that fact, yet is more than a "glum allegation"

which we make against all those who would choose a palace for themselves and a stable for the Lord Jesus.

"Should Christ feel that the Christian world has abandoned him?" It was not the Christian world that abandoned him, Mr. Douglas. A little band brought their gifts then, and a larger band brings gifts in his name today for the ministry to childhood and poverty. The "dismayed prophets" are not lamenting that fact, but we lament that millions of children are suffering so terribly in large parts of the world today, while wealth is multiplied and waste and luxury are rampant. There are yet Herods to make this old earth run red with the rivers of children's blood. Look across the world and you will see the marks of the cruel scourge.

—CHAPLAIN RUFUS H. TIMBERLAKE

Mr. Douglas Again

DR. LLOYD C. DOUGLAS is tops as a writer of religious fiction, and his article, "Stable Thinking at Christmas" which appears in the December issue of *THE CHAPLAIN* would indicate first-class ability to apply the teachings of Christ to our modern thinking. However, the second section of his article seems to be dramatic rather than realistic. I doubt if the shepherds and Wise Men sat together in the same stable on the night Jesus was born.

I am not certain whether I have ever written a letter of appreciation for the fine contribution *THE CHAPLAIN* has made to my wartime ministry. There has never come to my attention a finer storehouse of usable materials on timely subjects.

—CHAPLAIN ALVIN E. HOUSER

☉ A COLORED SEXTON was asked how he liked the new Georgia pastor. "I spects I don't like him berry much." "And why not? I hear he is a brilliant scholar." "Mebbe. He sho' is smart in some ways and then, agin, not smart. He's de greates' man I ebber know'd to take de Bible apart; but he don't know how to put it togeddar agin."

PERSONALS

CHAPLAIN WALTER B. ZIMMERMAN, Army Ground Forces Liaison Division, recently participated in services at the Christian Temple, Baltimore, Md. The Christian Temple and Seminary Hall are the famous institutions established by Dr. Peter Ainsley, founder of the Commission on Christian Unity which has contributed much toward unification of Protestant religious activities.

The Senate has approved the appointment of CHAPLAIN LUTHER D. MILLER as a major general in the Army of the United States.

The Bronze Star Medal has been awarded to CHAPLAIN SAMUEL B. BENNETT, USN, for his services aboard the *USS Enterprise*. The chaplain was pastor of the Methodist Church, Vickery, Texas, before entering the chaplaincy in 1938.

The history of old St. John's Church located across Lafayette Square from the White House, where many Presidents attended services, was given recently by the REV. C. LESLIE GLENN. He returned to his pastorate at St. John's Church on December first after serving in the Naval chaplaincy.

CHAPLAIN J. LOWELL GEORGE is now stationed in Japan with the 11th Airborne Division where its members are acting as General Douglas MacArthur's bodyguards. This division of paratroopers was among the first to land on Japan.

CHAPLAIN ROBERT P. TAYLOR who was captured on Bataan and survived two ship sinkings was very grateful to find himself in the United States to attend the annual Baptist General Convention in Fort Worth, Texas. He was formerly pastor of the South Fort Worth Baptist Church.

CHAPLAIN CLAUDE L. CHILTON reports gifts from his men of the 1875th Engineering Battalion totaling \$150.00 to the Seagraves

Memorial Hospital in Burma. This institution is the home of the famous "Burma Surgeon," Dr. Gordon Seagraves. All of the hospital buildings were destroyed during the war.

The first public Rosh Hashonah service since the advent of Nazism were recently held in Munich. The services were conducted by CHAPLAIN MAX B. WALL, Ninth Infantry Division.

CHAPLAIN CHARLES W. ARBUTHNOT, Jr. reports that the Communion kit which was sent to him when he entered the service has traveled 20,000 miles, and it still has the same glasses as when it was received.

Former Army CHAPLAIN ALBERT TRICKETT has been elected an associate secretary of the Division of Foreign Missions of The Methodist Church.

CHAPLAIN CHARLES I. CARPENTER, Chaplain in the ETO, has returned to the United States and has been re-assigned to the office of Air Chaplain of the Army Forces, Washington, D. C. He succeeded CHAPLAIN GYNTHOR STORAASLI who is now commandant of the Chaplains' School, Ft. Oglethorpe, Ga.

What's Wrong with Religion is the title of the book being written by CHAPLAIN KARL B. JUSTUS who served in the Naval Chaplain Corps. A veteran of five major campaigns in the Pacific, Chaplain Justus is remembered as the first chaplain to appear over the NBC network on V-E Day.

COLONEL A. S. GOODYEAR, Executive Assistant and Executive, Office of the Chief Chaplains, has been awarded the Legion of Merit. CHAPLAIN LUTHER D. MILLER received citation and pinned the medal on Colonel Goodyear.

CHAPLAIN SAMUEL D. SOSKIN reports from the Philippines that "We have a fifteen minute Jewish hour every Sunday on the island radio program. A colored choir under the direction of Willie Johnson, former member of the Golden Gate Quartet, provided the music."



Chaplains who have given that "last full measure of devotion" and whose deaths have occurred since V-J Day are left to right: JOHN H. PLUEGER (Lutheran) who served with the 106th Replacement Bn. died in France, Sept. 7, 1945. ALFRED B. CLAUS (Lutheran) served with the 1st AAA Battalion, ETO, died Oct. 13, 1945. CLARENCE H. REESE (Episcopal) who served at Fort MacArthur, San Pedro, Calif., died Aug. 20, 1945; and Lucius M. Durham (Latter Day Saints) who served with the 1st Battalion, 382nd Reg. on Okinawa died Sept. 25, 1945.

CHAPLAIN BERT HELM, who served on the faculty of the Army's first pre-theological seminary, has resumed his work as minister of the St. John's Evangelical Church, Fort Worth, Texas. The seminary, sponsored by the Chaplain Corps was instituted when several men told Chaplain Helm they wished to enter the ministry after the war. The first group of students represented fourteen denominations.



Not long ago CHAPLAIN JOHN R. GURTNER caught his jeep to a stop on an unfamiliar road in Belgium. Calling to a soldier for directions he heard in answer his son's voice. They hadn't seen each other for two years.



The Naval Training School for Chaplains at Williamsburg, Virginia, has been decommissioned. During 44 months of existence a total of 2,722 clergymen were indoctrinated in naval ways and customs.



Announcement has been made of the marriage of Miss Marian O. Custance and Chaplain MORRIS S. ROE. The wedding took place in the First Baptist Church, Middletown, Ohio.



CHAPLAIN EDWIN R. CARTER, Deputy Chaplain of the ETO, and formerly of St. Luke's Church, Richmond, Va., and CHAP-

LAIN LOREN T. JENKS of Van Horne, Iowa, conducted the funeral services of General George S. Patton, Jr., in Christ Church, Heidelberg, December twenty-third. The following evening, Chaplain Carter held the committal service in the American Military Cemetery near the City of Luxembourg.



Secretary of War ROBERT P. PATTERSON addressing the Committee of Army and Navy Religious Activities of the National Jewish Welfare Board, said: "Of all the chaplains, none had a more difficult or demanding task than those of the Jewish faith. Because he served a group that was widely scattered, the Jewish chaplain was forced to spend much of his time covering great distances to reach his men."



CHAPLAIN ROBERT L. CURRY has been named as headmaster of the Lenox School in Massachusetts. He will succeed the Reverend G. Gardner Monks.



CHAPLAIN WILLARD S. SMITH, post chaplain at Camp Langdon, N. H., is a versatile man. He has been in three wars, was a florist before he was a minister, and on the side is an amateur magician. He is also chaplain of the Society of American Magicians. Before entering the chaplaincy in 1942, he held a pastorate in Worcester, Mass.

FINALLY, BRETHREN . . .

By the Acting Editor

THERE is a story of the arrival at the Dead Letter Office of the official letter notifying General Zachary Taylor of his nomination as the candidate for the presidency of the Whig Party. If it is true, it was not because "Old Rough and Ready" was not important, but because having lately returned from the Mexican War he was so busy moving from camp to camp that he failed to leave his address.

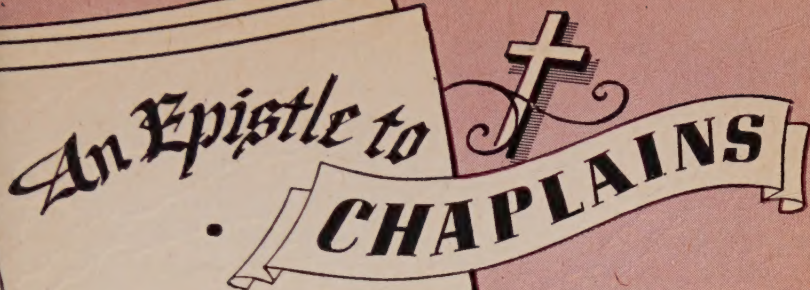
This leads us to our subject—the importance of keeping the office of THE CHAPLAIN informed of your address. Apparently "Old Rough and Ready" finally did get the letter and he arrived at the White House. Regardless of how matters eventually turned out, the verdict of history is that General Taylor erred in not leaving a forwarding address.

For many chaplains it may be said with truth that during this rapid demobilization not one of them "knoweth what a day may bring forth." And this does not refer to death or the weather, but to his whereabouts. Each month a copy of THE CHAPLAIN is printed and mailed to every Protestant chaplain. Daily the postman on his rounds lugs into our office a bundle of undelivered copies. It is not that these return to us postal-stained and travel-weary, but that they failed to reach their intended recipients that causes grief among our staff. It is like suddenly being reminded that one has lost track of certain members of the family circle. For this reason we plead with you to

send us promptly your new mailing address. An obsolete one isn't worth its weight in ink.

Finally, Brethren, we exhort you to give diligence to supplying us with information not only concerning your whereabouts, but also your activities. What triumphs of grace, what helpful innovations, what amusing incidents and what experiences have you had? What have you observed? Mail us an account of them that we may share them with other readers of THE CHAPLAIN. If you have ideas for the good of the chaplaincy or convictions that you wish to give a thorough airing, set them down on paper and send them in. Are the stars of Zion holding in the American Military Zone in Germany? That would be news for chaplains everywhere beyond those borders.

Similar requests for co-operation were frequently made by Dr. H. during his editorship and the response has contributed much towards making THE CHAPLAIN a helpful medium for the exchange of ideas and the dissemination of information. This appeal is renewed by the Acting Editor. Also, if anyone takes exception to an utterance in these pages, or wishes to set right an erring brother, space may be granted under limitations. The editorial office will continue to be a high court of intellect or authority where criticism, opposing views and the most bilious gripes are ruled. Above all else, suggestions will be welcome for the improvement of the publication.



An Epistle to CHAPLAINS

BY CHAPLAIN WALTER R. FLOYD

(Station Hospital, Camp Patrick Henry, Va.)

A CHILD OF GOD, as ye are children of God, unto the living examples of the religion of light and life in the United States Army and unto all who are of the household of faith in work for our Lord Jesus Christ: Greetings.

I say unto you as much as in you lieth, bring peace unto all men. For they are sore troubled, and are beset with divers temptations as they attempt to follow the commands which are given unto them. There are two forces which strive for mastery in the soul of man; yea, three which must be observed. The spirit of man is confused in the struggle between God, who is our Father in heaven, and the wiles of the devil; and a man shall find that the arena of battle is the human soul. And the third struggle is the desire of that man to be looked up unto by his friends, and to be said unto, "Thou art good and kind, and I love thee as a comrade." But the soul of this man is amazed, not knowing from whither these forces come, nor whence they go.

I say unto you who have had good success in overcoming these struggles, that good understanding and patience will bring the sons of men into the kingdom of heaven. For unto you has been born a sense of the power of God, which overcometh the world. Our Lord Jesus Christ hath said, "Go ye, and conquer; and lo, I am with you alway, even unto the end of the world." And ye shall say unto those who seeing, understand not, "Be still, and know that God is nigh; and he is willing, nay anxious, to bring to an end the fight that is in you. Trust on him, and forget not all his benefits."

Let no man despise your calling; but be ye examples of the believers, in word, in conversation, in love, in spirit, in faith, in purity. For there are doctors of the body who command, and their voices are heeded. But ye are surgeons of the soul, and ye have the keys of the spirit; ye speak as those having authority, and not as a reed shaken in the wind.



Different Prayers

THREE doors there are in the temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking
They lie on the Master's breast,
And, shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails;
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some that pray by knocking;
They have put their strength to the wheel
For they have not time for thoughts sublime
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needed day.

—WILLIAM WATSON